

THE

Juvenile Instructor

VOL. 60

MARCH, 1925

NO. 3





If it is a surface to be Painted, Stained, Varnished or Enameled, there is an ACME QUALITY kind to do it.

For Sale by Dealers Everywhere

If your dealer does not carry ACME QUALITY, write us.

Acme White Lead & Color Works
SALT LAKE CITY, UTAH

That Buyer Gains Who Deals With Daynes

DAYNES JEWELRY Watches



Will Help Get the Children to Sunday School On Time

We Carry All the Nationally Known Watches

WONDERFUL LADIES' WRIST WATCH

15 Jewel Movement, White Gold Case ... **\$15.00**

Same Watch, 16 Jewel, in Latest Rectangular Shape **\$21.00**

ELGIN

Thin Model, 7 Jewel, suitable for man or boy..... **\$12.95**

Same Watch, 15 Jewel Movement **\$18.50**

Every Watch Guaranteed to Keep Time—
Terms if Desired

Buy and Pay the Daynes Jewelry Way.
Mail Orders Promptly Filled.

Send for details of the new Daynes Improved
Individual Sacramental Set.

ESTABLISHED
1862
Daynes
JEWELRY CO.
128 MAIN ST.



WE ARE EXPERTS IN DOING FAMILY WORK

Troy LAUNDRY

Distinctive Work

Office 319 Main Street

Tel. Hyland 190

THE JUVENILE INSTRUCTOR, Vol. 60, No. 3

Published the first of every month. Price \$1.50 a year, payable in advance.

Entered at the Post Office, Salt Lake City, as Second Class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Copyright, 1925, by Heber J. Grant, for the Deseret Sunday School Union.

CONTENTS FOR MARCH, 1925

It is Spring Again.....	H. R. Merrill	115	I'll Try. Song: Words and Music by....		
Mary's Kaleidoscope ..	John Henry Evans	117	J. H. Dean	149
True Pioneer Stories....	Harold H. Jenson	121	The Story of Little Pin.	Jessie M. Robinson	150
Judge Not.....	William A. Morton	123	Work Before Play		151
Latest Portrait of President Heber J. Grant		125	The Story of Bub and Runty Dog (Illustrated)	Losada Carlyle	152
Editorial Thoughts		126	Shadow-of-a-Leaf.....	Anna Musser	157
Signs of the Times.....	J. M. Sjodahl	128	Children's Budget Box.....		159
Sunday School Work		131	Mr. Mixie Magpie.....		166
Religion Classes		148	The Funny Bone.....		168

SERVICE---

It is said that silence is golden, and it is at times. However, it is not golden when the words you utter are full of cheer, comfort and inspiration and silence is not golden when you can tell your neighbors of the many good things you can buy at SKAGGS for less money than elsewhere, and for the respectful attention given our customers and the excellent service we render.

WE SELL FOR LESS

Visit one of our stores and see for yourself

SKAGGS

GROCERIES

**"Cash and Carry"
STORES**

MEATS

UTAH-IDAHO-WYOMING-NEVADA-CALIFORNIA

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

ON GUARD

The UTAH HOME FIRE stands on guard over the insurance interests of its customers.

Are you fully protected? Have you enough fire insurance?

See our agent in your town

UTAH HOME FIRE INSURANCE COMPANY

HEBER J. GRANT & CO., General Agents
SALT LAKE CITY



We
Make
L.D.S.



GARMENTS

in either NEW or OLD Style
THE KIND THAT WEARS
AND ARE MADE RIGHT

No. 50 Flat Weave 95c	No. 52 Lt. Cot. \$1.35	No. 54 or 56x Med. Cot. \$1.65	No. x58 or 60 Heavy Cot. \$2.25
-----------------------------	------------------------------	--------------------------------------	---------------------------------------

No. 64 Lisle \$2.25	No. 68 1-3 Wool \$3.00	No. 70 ½ Wool \$3.50
---------------------------	------------------------------	----------------------------

Numbers marked x are unbleached and recommended for men.

When ordering specify whether you want New or Old Style, Mens or Ladies, long or short legs
Look for Ad in Young Woman's Journal and Children's Friend

The RELIABLE

1069 E. 21st SOUTH
SALT LAKE CITY, UTAH



**Richer
in Butter-
FATS**

~creamier

CREAMS ONLY RIVAL,
than Fluid Milk and costs less

Utah's Home Milk

The wonderfully rich pastures of beautiful Cache Valley make every condition perfectly ideal for the dairies from which we daily collect this' pure, rich cow's milk. Evaporated to the consistency of cream and scientifically sterilized.

Salt Lake & Jordan Mill & Elevator Co.

WHITE FAWN FLOUR

"WHITE FAWN FLOUR LEADS THEM ALL"

P. O. Box 1847

Salt Lake City, Utah

Phone Was. 1922

School Boy PEANUT BUTTER

DELICIOUS FOR SANDWICHES, CANDY AND OTHER USES

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

THE GREAT ANNUAL EVENT IS NEAR!

A Copper Washer for a Silver Dollar

During March only we shall offer



—for \$1 down and \$5 a Month

The Automatic is the World's Greatest Washer Value
Buy yours during this money saving sale

Utah Power & Light Company
Efficient Public Service

L. D. S. GARMENTS

Every Cutler Garment is guaranteed. Prompt service is assured through the enlargement of our factory—and complete satisfaction will be found in each of our eight styles.

No. 70	Lightweight rib weave.....	\$ 95
No. 66	Lightweight, a superior cotton.....	1.35
No. 74	Lightweight lisle, extra durable.....	1.85
No. 64	Medium lightweight, firm, close weave.....	1.65
No. 62	Medium heavyweight, firm, close weave.....	1.90
No. 55	Heavyweight, dbl. back, unbleached, also bleached plain back, warm, long wearing.....	2.35
No. 27	Medium weight wool—soft, fine weave.....	3.35
No. 39	Extra Heavyweight wool—soft, will not scratch	4.85

These are made in the approved button front, collarless style; and in the standard Garment with collar and tapes. The light weight numbers are made with short sleeves and knee length in the ladies' new style; and short sleeve and three-quarter length in the men's new style. Please state whether for men or women, and give bust and length of Garment.

Postage prepaid in U. S.
It Pays to Pay Cash At

Cutler Bros. Co.

36 MAIN STREET
SALT LAKE CITY, UTAH

Founded
1877



Washburn—
the popular
choice
since 1884

Play Yourself Into Popularity!

WHEREVER you go, if you play a banjo, a ready welcome awaits you. At parties you're the center of interest. A new, greater popularity is yours.

And that is only one reward. You have your own satisfaction—a companion in times of loneliness. Also, new *evening possibilities* open up through playing in dance orchestras and at entertainments, if you wish!

Easy to Learn

All this may easily be yours! No special talent is required. You need know nothing about music to start. A few minutes' practice a day—and you quickly gain a wholly new, more wonderful standing with your friends. Particularly is this true of the "Washburn." It is made for easy playing. Absolutely accurate scale makes pure tone production certain.

WASHBURN

The Supreme Banjo

The new "Washburn" Banjos bring new pre-eminence to a name famous above all others for many years. To the other technical superiorities, has been added the "Air Cushion Resonator," the most advanced improvement in banjo history! Not only does this new feature increase Tone Volume, but it imparts a resonance and mellowness found in no other make.

\$29 to \$350

The famous Style A Tenor Banjo, pictured above, is one of the most popular of the Washburn line. Others, equally supreme—standard banjos, tenor banjos, mandolin banjos, plectrum banjos—range in price from \$350 for the gold-plated-de luxe down to as low as \$29.

Free Trial—Easy Terms!

Try this famous Style A (or any other model) for a week in your own home! Small monthly payments make it easy to own. Write for full information—TODAY!

We do not attach coupon as you may not wish to cut your Juvenile Instructor. So just send postal or letter, mentioning the Juvenile.

"OLDER THAN THE STATE OF UTAH"

Daynes-Beebe Music Co.

ESTABLISHED 1880
61-3-5 MAIN ST. SALT LAKE CITY UTAH
JOSEPH J. DAYNES PRES. CAPITAL \$1,000,000.00
ALSO LOS ANGELES CALIFORNIA

Columbian Optical Co.

337 So. Main

Salt Lake City, Utah

Lenses Duplicated and
Glasses Fitted



Present this coupon which will
entitle you to a free eye
examination.

Shoe Repairing By Parcel Post

A four month guarantee with
every pair of men's or ladies' soles;
the same leather used on chil-
dren's shoes.

Work returned the day received.

Royal Shoe Repairing Co.

"Old Shoes Made Like New"

Phone Wasatch 803
38 South Main Street

Captivity

By Frank C. Steele

A captive am I to a smile,
To a voice of elfin glee—
I am held by bands, two tiny hands,
And I crave not to be free.

A captive am I to the sound
Of a pair of pattering shoes;
To a soft caress, to the loveliness
Of a faith I dare not bruise.

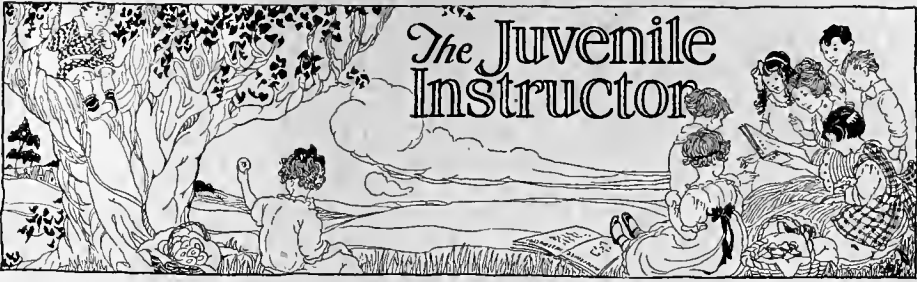
A captive am I to the toss
Of a curl-enclustered head—
To a merry miss with a goodnight kiss
Blown from a downy bed.

A captive am I to the urge
Of a heart, all-loving, mild;
To blue eyes glad at the sight of Dad—
I am captive to my—child.



Photo by Cottam

"THE WILLOWS AND TREES TOLD ME IT WAS SPRING"



Vol. 60

MARCH, 1925

No. 3

It is Spring Again!

By H. R. Merrill

It is spring again! How do I know? The winds told me first. While yet the fields were white with snow, a tender wind came out of the southwest one day and played with me, and in its breath were fragrance elusive and indefinable but enlightening. There was no thought of mints or clover or even of growing things in it, but somehow I knew that the All-knowing was sending me a message of good cheer.

The winds whispered a bit among the dry vines near my window. I know not whether they left a message there or not, but presently a red-winged flicker, gorgeous in his winter feathers, hung suspended from a quivering twig while he pecked away at dried and wrinkled seeds the winds had touched.

Then the skies told me. The winds, industrious cleaners of the skies, rolled up the dull and sodden clouds of winter time and with soft touches hung in place cerulean tapestries that curtained all the mountains round and rose above them like a great gossamer parachute whose white ribbons, running down the mountain peaks, attached it firmly to the suspended earth. Filmy clouds were spun from fairy mists and shunted tenderly along the margin of the world like opalescent bubbles freshly blown from the rosy lips of Morn.

And the birds told me. I walked beside a rusty fence whose aged wires were all awry, when suddenly from one post taller than the rest rang out a melody of sparkling notes that seemed the very voice of Spring, I paused

and there before me, his yellow breast athrill with spring-time ecstasy, a meadow lark, sweet songster of the common fields, lifted his matchless voice in praise to the coming season.

The willows and trees told me. Beside a stream I paused and watched its turbulent waters pull at bits of root and soil that hung along the shore, and then, lifting my eyes, I saw a willow sway and dip under its precious burden, a red-winged blackbird, and in its bark I saw the blush of spring. Startled, I looked around and found the thicket red with blood of love and with great buds swelling to the new and balmy air. In a sunny spot sheltered from the north wind's ire, I came upon a pussy willow, with catkins soft and downy perched along its twigs.

Then, last of all, the children told me. I saw a rugged boy walking by the mill-race poking in the living waters with a willow wand. He might have passed for Pan bereft of cloven hoof and pipes. A little later girls appeared rolling along the sidewalks on their roller skates, their eyes aglow and roses blooming in their rounded cheeks. And then, one day, the sun grew warm and down the street came urchins offering water-cress for sale.

The ground hog may have seen his shadow on February second, but in the face of his predictions, supported by these unfailing signs, I know that Spring, sweet Spring, with perfume and blossoms in her hair, has come at last.



Photo by Cottam

THE FIELDS IN SPRING



MARY'S KALEIDOSCOPE

BY JOHN ~ HENRY ~ EVANS



The First Turn

Mary Wentworth's left eye was trying desperately to keep itself closed, while its right twin sought as desperately to keep itself open to get as full a view as possible of the various colored scenes made by the ever shifting pieces of ground glass reflected by the mirrors in what is called a kaleidoscope.

For it is not an easy matter, as you may already know, to keep one eye open wide and the other shut tight, unless you have practiced a lot. Mary could pat the top of her head with her left hand while her right hand went round like a whirligig on the pit of her stomach. Or she was able to reverse the process, keeping both hands going almost as fast as you could count. She could even carry on a conversation as she performed that interesting feat.

But in this matter of the eyes it was very different. Here she proved utterly inexperienced, although of late she was making headway fast. It looked silly, her mother had often told her, for a girl of twelve to have to resort to the use of a finger to close an eye with, when she should be perfectly equal to the use of her muscle for this purpose. She had now reached the point where she could keep the open eye about three-quarters open.

You see, she had not had the kaleidoscope very long. It had been given her by Elder Bentley, who presided over the conference of which Manchester formed a part. And it was a polyangular kaleidoscope, too, Elder Bentley had told her, for it had four mirrors—the largest number that any

kaleidoscope could have and be of any use.

It was a wonderful thing, the kaleidoscope. You could look into one end, the telescope end, and, if you kept turning the thing very slowly in your hands, the bits of glass within, reflected in the mirrors, would every now and then rearrange themselves into many-colored scenes, never twice the same, Mary thought. And of an evening, before the open fireplace in the kitchen, she amused herself for hours at a time peering into this picture-palace. It was her "movie" show. A perfectly marvelous thing, the kaleidoscope!

Not only of an evening, but whenever she got a chance—and sometimes when she did not really have a chance, her mother thought—Mary planted herself on her three-legged stool in front of the grate to enjoy the scenery in her glass house. And at such times her imagination would work like the fierce blades of a modern airplane propeller. For by means of its magic she turned herself into a tiny creature no bigger than one of the bits of ground glass in the kaleidoscope, and she would flit about in the gorgeous scenery to suit her wild fancy. Now she was an invisible fairy keeping the witches, with their wide-flowing skirts and their black steeple hats and their long brooms, away from the people that were trying to be good; and now she would build a beautiful palace in the loveliest scene of all, where she might live with her mother, and never be troubled with the dull hours of school or with washing or cleaning things preparatory for Sunday morn-

ing. Oh, a most marvelous toy is the kaleidoscope!

It was on one of these stolen moments that we have come upon Mary and her glass picture-house. She is seated before the grate, with the kaleidoscope in her hands turning it, while her two eyes are struggling, as I have already told you.

"Mary, dear," her mother said, "let's hurry and get the house-work done. You can wash those few dishes, while I tidy the rest of the place a bit, against the time when Elder Bentley comes."

"Is this Friday, then?"

"Friday it is, child, and we've to hurry if the house is to be spick and span against his coming."

Mary jumped up instantly, put away her kaleidoscope on the top of the cupboard opposite the fireplace, and set to work with a vim on the dishes. Not that she enjoyed that sort of work any more than other girls of her age. But Elder Bentley was to be here this very evening, and Mary would have her hair braided by him. Always Friday night found Elder Bentley at the Wentworth home, and always he braided Mary's hair.

* * *

And now it is Friday evening, and Mary is happy as a lark high in the blue English sky. For Elder Bentley is here!

She sits, as before, on the three-legged stool in front of the hearth. But the kaleidoscope still reposes up there on the cupboard, where she placed it three hours ago. She sits between the knees of Elder Bentley, whose face emits rays of peace and confidence as the sun in the picture-book shoots out sparks of light and heat, only his face is not so round. He is combing and brushing Mary's hair, which is long and heavy and golden.

There is complete silence, except for the tiny crackles made by the comb as it comes into contact with the hair and strikes electricity. Mary watches the flicker of the fire as the slender

tongues of flame dart here and there out of the crevices in the red lumps. Mrs. Wentworth gazes admiringly at the cloth of gold that falls from the head of her little girl, runs down over her shoulders, and bends upon the floor.

"Oh, I almost forgot," Mary exclaims. "I've got my reading lesson to get for Monday, and I mustn't get it on Sunday, must I?" And answering her own question she rattles on, "It's 'The Wreck of the Hesperus' by Henry W. Longfellow. And I have to learn off by heart three stanzas, and I've only got one memorized. You don't mind if I say it out loud, do you?"

"Not at all," Elder Bentley replies. "In fact, I'd like you to. I have always been very fond of Longfellow."

And so she repeats:

"Blue were her eyes as the fairy-flax,
Her cheeks like the dawn of day,
And her bosom white as the hawthorn
buds
That ope in the month of May."

"I'd like to have you read the whole poem, Mary," said Bentley, touched by the verses.

Mary gets up, reaches for the "Reader" on the cupboard, returns to the stool, and goes through the entire selection. She is proud of her reading, for she does it very well indeed, acting out the parts as best she can without disturbing the braiding.

The three comment on the sad fate of the skipper and his daughter, picturing everything in their mind—the binding of the little girl to the mast, the frozen corpse of the skipper, the maiden clasping her hands in prayer, and then her hair, "like the brown seaweed," rising and falling on the billows.

No one says anything for the longest time. Each of the grown persons is thinking that it might have been Mary that was strapped to the mast. But they are content with the fact that she is sitting there before them.

"I just love that poem," Mary says

enthusiastically, closing the volume. Longfellow was an American, wasn't he?"

"Not *was*, but *is*, Mary," Elder Bentley corrects her gently.

"Is he still alive, then?" Mary says, who has always been led to believe that all poets are dead. And have you ever seen him, Elder Bentley?"

"Yes and no. He is still alive, but I have never seen him. America is a very big country, you know, Mary."

Mrs. Wentworth jumps clean over the Atlantic in imagination, not to Cambridge where Longfellow lived, but to the far West. For she says, "I'd give the world if I could only go to Zion. Mary would have a better chance there than here, wouldn't she? But I've given up that hope since my husband died last spring."

Elder Bentley takes another strand of hair between his fingers, runs the comb through it, divides it into three parts, and proceeds deftly to make a braid of it. He does not speak for a time. Mrs. Wentworth looks again into the fire, from which she had taken her eyes when she spoke those words. And Mary looks up earnestly at her mother.

"Well, Sister Wentworth," he says presently, "I know of a way by which you may go to Zion, and not 'give the world,' either."

Mrs. Wentworth raises her eyes and looks at him surprised. Mary, on her part, suddenly turns her head so that her eyes can meet his squarely to get his thought before he can speak, but meanwhile unwittingly jerking the half-finished braid quite out of his hands.

"What do you mean, Elder Bentley?" the mother asks anxiously.

"Just that. The Church has lately established a fund, out of which those may borrow who do not have enough of their own saved up to emigrate with. It is called the 'Perpetual Emigration Fund.' You borrow money now and pay it back when you get to Utah.

Then what you return goes back into the Fund to emigrate others, and so on, making it perpetual."

"Oh, isn't that wonderful!" Mrs. Wentworth exclaims. "But I wonder if I, being a widow, could make a loan from the Fund? Possibly I couldn't pay it back, either, and I wouldn't want to borrow without any prospects of paying back."

"I don't know as to that," Elder Bentley says. "But if you want me to, I'll find out whether you can or not."

"Oh, please do, Elder Bentley," Mary exclaims in high glee. "Wouldn't it be jolly to go to Zion!"

It is agreed that Elder Bentley shall make inquiries about the Fund as far as it concerns Mrs. Wentworth. She has, it appears, a little—a very little—money saved, which, together with what she might obtain from the sale of her household furniture, might be used at this and the other end of the journey. For the more she has, the less she will have to borrow.

By this time Mary's head presents a sight? It is covered as thick as may well be with great numbers of little braids. For the more that can be crowded there, the better it suits both Mary and Elder Bentley. He had begun this barber work last year when he first came to England by making six, then twelve, then as many as he could. Always the braids were to remain till Sunday, when the hair was to be taken down and uncurled.

At school Monday morning—and in fact all the week, but especially Monday morning—Mary with the fluffy gold on her head was the envy of all the girls, for none of them seemed to have a relative or a friend with the patience of Elder Bentley. This jealousy was not lessened in the least by the fact that Mary, possibly on account of her great riches in curls, was also popular with the boys, who often gave her candy, pieces of glass, and what not.

Elder Bentley, who was an upstanding young man of twenty-six, enjoyed the work of braiding Mary's hair as much as she enjoyed having it done, because he had been in the habit of braiding his sister's at home. For you may know how desperately homesick a young fellow sometimes gets while on a mission.

That evening, after the young missionary had taken his departure, Mary

got down her kaleidoscope and peered into it with a new light and joy. When her mother told her it was time for bed, she meekly answered:

"Please, mother, let me have just five turns before I go to bed. I want to see whether there is any great ocean here or any land in America. Won't it be wonderful, mother?"

"Well, dear; but hurry up."

(To be continued)



Was it only Instinct?

We dare not say; we do not know. But she was only a black and white alley cat that had given birth to her kittens almost simultaneously with the first explosion in the saltpeter plant in Jersey City's recent fire. Homeless, friendless, she had crawled for shelter under a porch of one of the buildings. Through an aperture in the porch a stream from a fireman's hose drenched her. Frightened, she ran out. Another stream caught her and actually lifted her up and carried her nearly across the street. Then she remembered her kittens. Meanwhile the police who had formed a barricade through which no one was to pass, saw her trying to get back through the line to the burning building. Knowing nothing of her purpose, they tried to stop her. It was in vain. She broke

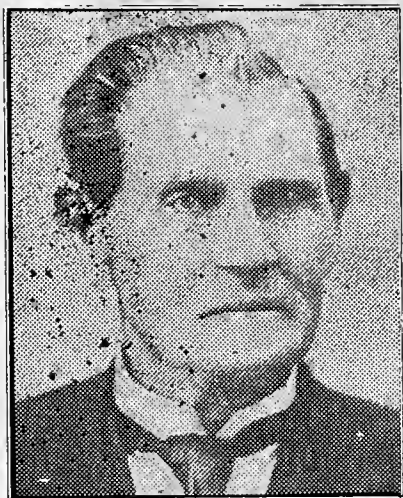
through the line, ran under the porch and came back to the street with a kitten in her mouth. Three times she did this before the porch caught fire. A policeman tried to get the others that had been left. The flame was too hot. The cat went back for a fourth time, but the heat compelled her to retreat. Slowly she withdrew to where she had deposited the three she had saved. By this time her devotion had attracted almost as much attention as the fire till the crowd began to cheer her. This they did heartily. Then a little Polish girl appeared, herself made homeless by the fire, who insisted upon taking the mother and her babies to care for. With the babies carried in her skirt she stole away from the scene, the crying mother following at her side.—*Our Dumb Animals.*



Harrison Sperry

By Harold H. Jensen

Harrison Sperry, pioneer of 1847, is perhaps the best known veteran of early day struggles, alive today. It can also well be said that he is the youngest man for his years of any pioneer. Though 93 years of age Brother Sperry takes an active interest in civic and ecclesiastic affairs and is the life of the party wherever he is found. He still delights his audience



with his "fiddle" and is a terpsichorean artist of ability.

A volume could be written of his interesting life. This writer hopes, before it is too late, that Brother Sperry will write his own memoirs of days gone by, because space here allows only the telling of a few of his many experiences. In a special interview the following was obtained for the "Juvenile Instructor."

"I was born in Mecca, Ohio, in 1832," said Brother Sperry, "and remember the prophet Joseph Smith. He

was a large man, standing six feet tall in his stocking feet, weighing about 190 pounds and his voice was like the roaring of many waters.

"My father's family joined the Church and left Nauvoo in 1846, traveling westward because of the mobs which had driven them from their homes. We traveled through Iowa and I recall that the roads were so muddy that the wagons would mire down, so we hitched on more oxen. Then the chains would break, but we kept on until we came to the Missouri river. Later, we located at Winter Quarters. There were several hundred people who died of the scurvy and blackleg. Huge chunks of flesh would drop off their feet and legs.

"In the spring of 1847 President Brigham Young started towards the Rocky Mountains with 143 persons and as soon as others could get ready they went on. They crossed the stream called the Elk Horn about 20 miles from Winter Quarters. When about 100 wagons would arrive they prepared for the journey and were organized in companies. A captain of 100's, a captain of 50's and a captain of 10's. When they were ready they marched westward. There were nine companies that followed in 1847. I was in Jedediah M. Grant's company, the father of President Heber J. Grant.

"In crossing the plains each captain of ten knew exactly when it came his turn to guard. When they would camp at night the oxen were turned out to feed and when they had fed they were all brought into the big corral. Half the wagons were on one side and the other half on the other, forming

a great oval corral. Before the cattle were brought in about 9 o'clock in the morning, the bugle would sound for prayer.

"For recreation, many a time I got out my fiddle, and we staged a dance on the plains or sang community songs.

"My first thought in seeing the Valley was of gratefulness that we were through with our hard journey and away from our enemies. I believed the spot "Pioneer View" is rightly selected as Brigham Young said when he came to the place where the monument, at the mouth of Emigration canyon, is now erected. 'This is the place, drive on.'

"Our real farming commenced in -848; however, we sowed wheat late in the year 1847. To thresh it we put it on sheets and threshed it with sticks. It was so short we had to pull up the grain instead of cutting it and more or less gravel got in while we threshed. It was gritty and had to be washed. We took it to Neff's mill at the mouth of Mill Creek canyon.

"As I remember, a man by the name of Carter was the first to plow successfully. Others had broken their plows in the attempt because the ground was so dry. We put water on the ground and made a little dam in the stream (City Creek), irrigating about three or four acres. That was the first irrigation in this region.

"The first nails were made by President Daniel H. Wells. He got his iron from wagons that were burned when the soldiers were coming here in 1857. Quite a number of wagons were destroyed; hence Brother Wells secured them. I can't tell much about the price, but iron was very scarce. Brother Samuel Mulliner was the first tanner in Utah, and made the first shoes. President Woodruff made the first sugar. An attempt was made to make sugar at an early day but they could not make it granulate and they had to make it into molasses.

"Our food the first year we brought with us from the East. We

had a little flour, but when this gave out, we lived partly on roots. The sego root was one and the thistle another. There was a young man named William Shed who found a root which was called wild parsnips. This was poison and the youth took sick after eating it, which was a warning to us to be careful. After that we ate only roots that the Indians would eat.

"We pioneers all dressed nearly alike, for we were poor alike. We even went into ball rooms and danced with whatever we had on. If we had a hickory shirt or a pair of moccasins it was all the same.

"My recollections of trouble with Indians was in 1849, when somebody wanted to herd cattle. Myself, brother, and brother-in-law went to herd in Big Cottonwood Canyon. One night the Indians came and made a raid on us. We had a little brush shanty. I was outside cooking supper and I heard a cap from a gun snap. I looked and about five rods from me was a red skin pointing his gun at me. I grabbed a pail of water and threw it on the fire and crawled into the shed. We lay quiet till morning with our guns in our hands. When we got up our stock was gone; the Indians had taken them. I ran to the fort several miles away and gave the alarm. There was a company there and we followed the Indians to Battle Creek Canyon, now Pleasant Grove. The first battle was fought there with Indians. We killed two or three and brought back our cattle. In 1850 the Walker war broke out. That was in Provo and we fought Indians three years.

"The first celebration I can recall was held two years after we got here. When we first bathed in the Great Salt Lake, a colored man went in with us and salt dried on him. President Young said he was the first white nigger he had ever seen.

"We also had a big celebration in

1857 in Big Cottonwood Canyon. While there word was spread that Johnston's army was on the road. Our celebration was hastily broken up and we made preparations to defend ourselves.

"The 'Deseret News' was the first printing office here, Elder Richards

having charge of the first plant.

"Many of our songs were very original and the same with our music.

"I certainly feel thankful for the many blessings I enjoy and hope the young people of today appreciate what they have. Let this story be a lesson to them."

Judge Not

[The following incident furnished the Juvenile Instructor by Elder William A. Morton, was related by the late Bishop Edwin S. Sheets, shortly before his death.]

"On July 2, 1896 I left Salt Lake City for Kansas City, Mo., that City being the headquarters of the Northern States Mission. Arriving at Kansas City in the evening of July 4, I remained there for three days, then proceeded to Anna, Union County, Illinois, where I had been assigned to do missionary labor.

"Early in the spring of 1897, I went to Pinckneyville, Perry County, Illinois, to attend the semi-annual conference. I arrived there in the evening and the first session of the conference began the morning following. Just before the services began, I looked at all the Elders, about twenty in number and began to wonder which one I would be assigned to labor with during the coming six months. I concluded in my own mind that I could labor with any one of them, except one, and I felt that he and I could not get along in a congenial manner. I remarked to my companion, a good fatherly Elder and one that I loved, that I did hope that I would not be assigned to labor with Stephen L. Bunnell, because I felt that we would not be able to work in harmony. I had merely been made acquainted with Elder Bunnell, I knew nothing about him, but my first impression was that I did not want to labor with him.

"At the close of our three days' conference we held our regular semi-annual Priesthood and business meet-

ing to transact the business of the Southern Illinois Conference. Just before the conclusion of the meeting the assignments of the Elders were made, and to my sorrow, the assignment came—Stephen L. Bunnell and Edwin S. Sheets, Pulaski County, Illinois. My hopes seemed blighted and in looking toward Elder Bunnell I noticed that his countenance had fallen. Neither of us said but very little to each other after the meeting, but the next morning, the Elders in sets of twos, started for their fields of labor, Elder Bunnell and I starting to walk to Pulaski County.

"We had not walked more than a mile, when I said, 'Elder Bunnell, I am going to tell you what I said when I first saw you at the conference.' 'All right,' said he, 'what is it?' Then I related to him that I had wished that he and I would not be assigned to labor together as I felt that we would not labor together harmoniously, but that I felt that I could labor with any other Elder in the Conference and get along just fine. He looked at me rather sternly and said, 'So you did that, did you.' And I said, 'Yes sir, I did.' 'Well,' said he, 'you haven't any the start of me, as I said to my companion, I hope they don't assign me to labor with that fellow Sheets, as I know I won't like him,' So I said to Elder Bunnell, 'Well, we are assigned to labor together, and I am

going to do my utmost to make you love me and I am determined to love you.' 'You are,' said he, and I answered, 'Yes,' 'Well then,' he said, 'I am going to do the same;' and I said, 'Shake hands on it.' We did shake hands on it and from that moment it seemed as though we both understood each other and our hearts grew lighter and we went on our way rejoicing. We did try our utmost to please each other, and I never had a companion during my thirty months in the mission field that I loved more than I did Stephen L. Bunnell.

"About three months later, Elder Bunnell's health became impaired and it was thought best for him to be trans-

ferred to a cooler climate, consequently he was sent to labor in the State of Michigan. While he was packing his suit case, preparatory to leaving, he, as well as I was depressed, and he said, 'I don't want to go to Michigan unless you can go with me; I have never had a companion that I have loved more than you.' My thoughts were the same as his. I had learned to know him as a true servant of God, and to know him intimately was to love him. When the train came into the station, we embraced each other and with tears in our eyes, we said, 'Good bye.' This incident has taught me to be slow in making my estimate of people on first acquaintance."

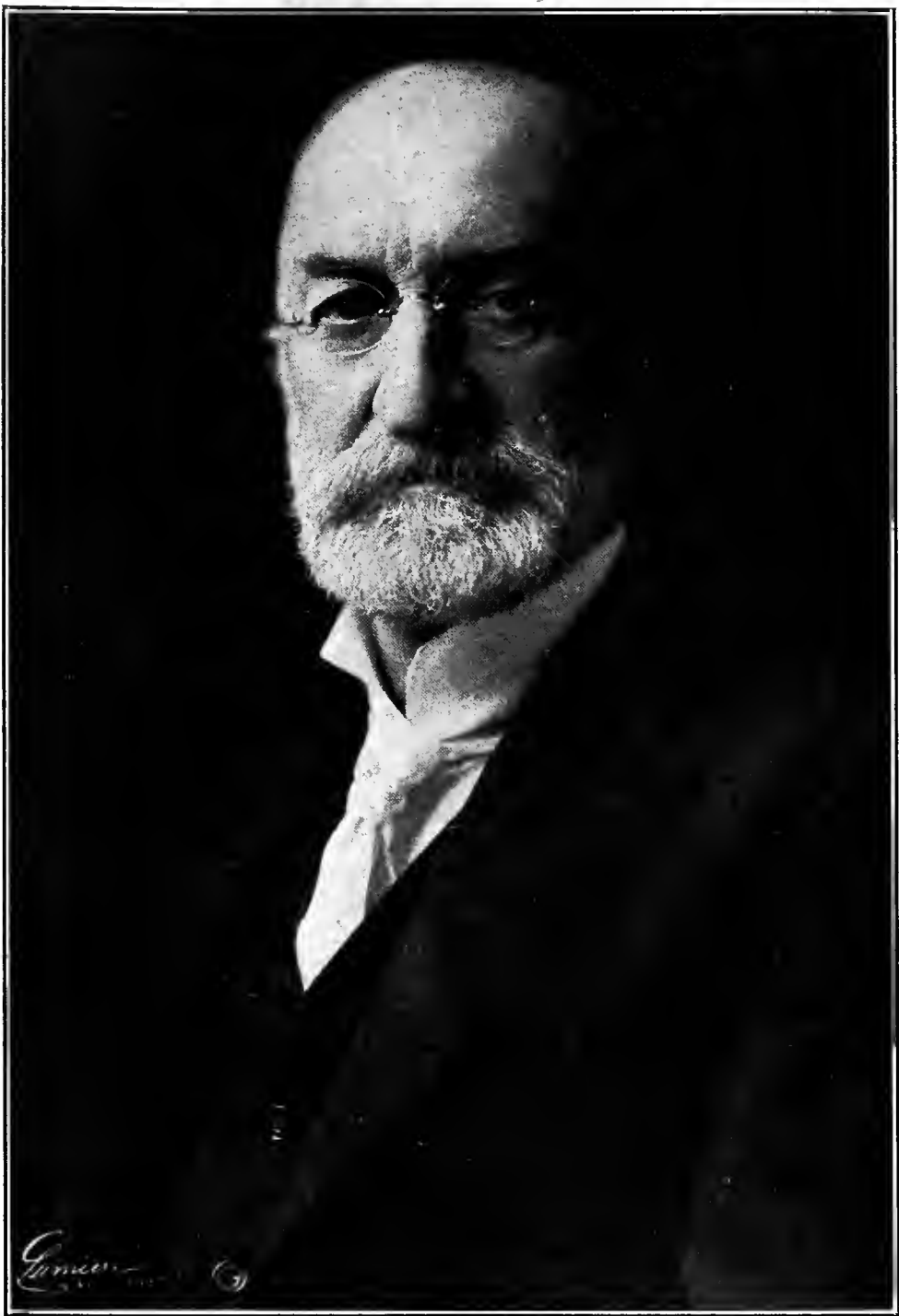
An Old Man's Prayer

By Annie Malin

When I come home from my daily toil,
And I hear my old wife's voice
Crooning a tender lullaby,
It makes my heart rejoice.
And her smile so sweet and her loving kiss
Make me happy the livelong day;
They go with me wherever I go,—
And cheer me along my way.

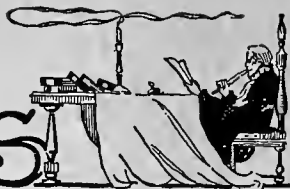
And never a queen in her castle grand
Could seem to me more fair;
Nor could a crown of jewels bright
Compare with her silvery hair,
And her wrinkled face and furrowed brow
Are as beautiful now, it seems,
As when she was young—so long ago,
When we dreamed our love's young dreams.

I see the light of love in her eyes
As she sits in the fire-light's glow,
While the old clock ticks on the mantel-piece
As it ticked in the long ago.
Together we've journeyed along life's road
And never her heart did stray—
Dear Lord, may she, to my journey's end,
Be spared—is the prayer I pray.



PRESIDENT HEBER J. GRANT
His latest and best portrait

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

Entered of the Post Office, Salt Lake City, as
Second Class Matter.

Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3,
1917, authorized on July 8, 1918.

Copyright, 1924 by Heber J. Grant, for the
Deseret Sunday School Union.

Officers of the Deseret Sunday School Union

DAVID O. MCKAY.....General Supt.
STEPHEN L. RICHARDS.....1st Asst. General Supt.
GEORGE D. PYPER.....2nd Asst. General Supt.
JOHN F. BENNETT.....General Treasurer
ALBERT HAMER REISER.....General Secretary

MEMBERS OF THE GENERAL BOARD

David O. McKay	Adam S. Bennion
Stephen L. Richards	Edward P. Kimball
George D. Pyper	Tracy Y. Cannon
John F. Bennett	T. Albert Hooper
George M. Cannon	Alfred C. Rees
Horace H. Cummings	Robert L. Judd
Josiah Burrows	Charles J. Ross
William A. Morton	Frank K. Seegmiller
Henry H. Rolapp	George N. Child
Harold G. Reynolds	Albert E. Bowen
Charles B. Felt	P. Melvin Peterson
Howard R. Driggs	Eugene Hilton
Milton Bennion	Albert Hamer Reiser
Charles H. Hart	

DEPARTMENT ASSOCIATES

Florence Horne Smith	Mabel Cook
Ina Johnson	Blanche Love Gee

SALT LAKE CITY - - MARCH, 1925

Value of Responsibility

It seems a strange fact that one's neighbor's children are always wretchedly brought up. We could suggest innumerable means and methods of improving upon the "small fry" across the way, while even at the moment our own youngsters run shamelessly wild, and are subject to much the same criticism from that neighbor herself.

But it is not in that spirit of criticism I make a suggestion, rather in a hope that it may be of help to some

mother who has a child or two, with the attending problems.

To foster a feeling of responsibility in a child is one of the most important steps in starting him along the right road. It will work wonders with him if he has his own little tasks, duties about the house, for which he alone is responsible.

The boy who keeps the grass trimmed along the walks after the lawn has been mowed, who empties the ashes from the kitchen range each day, sweeps the snow from the walks in winter, picks up his clothes each morning and leaves his bedroom in order, that boy is beginning well. When he knows that his family depend upon him for the evening paper and the mail, the responsibility thus imposed will strengthen the will to do. It may be far easier for a mother to do a thing herself than to succeed in getting the boy to do it, but in the end the effort will be found well worth the while and one which a thoughtful mother should feel it a duty to make.

The little girl who shares the task of dishwashing with her mother, and whose duty it is to dust the living room before going to school in the morning, that little girl is developing not only her abilities as a young housewife, but those characteristics of unselfishness and service that are most essential in us all.

The question arises as to when we can begin to impose these little duties, for surely a three year old can not be expected to shovel snow. No indeed, but a child may be trained at a surprisingly early age to perform duties that lead as he grows older to larger things. Visit any kindergarten and children may be found doing things of which their own mothers never sus-

pected them capable. It is altogether too common a fault that mothers underestimate their children's capabilities. Many times mothers have come to our kindergarten and said "Why, I had no idea Johnny could do such a thing. He never has at home!" For example, children in kindergarten will put on their leggings, coats, overshoes and mittens without a murmur, while at home they never even attempt to do this.

A two year old child may be taught to put away his toys, take care of his coat and cap, and run little errands about the house for his mother. He can not be trained too soon to wait upon himself. Don't make the common mistake of being "a slave to your children." Teach them self reliance, give them some responsibility. You will be more than rewarded for your effort when they attain young manhood and womanhood.—*Barbara B. Hunting, for National Kindergarten Association.*

Service

I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for Him to pay.

An unnamed man supplied the beast
Whereon the lowly Savior passed
Along the way triumphantly,
Acclaimed the promised King at last.

An unnamed man supplied the room
Where once the Savior broke the bread
And gave the wine—His flesh and
blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A sacrifice, feared not to die.

O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to Thee,
And know I, too, have met Thy need.



L. D. S. SUNDAY SCHOOL, DEL BONITA BRANCH, ALTA. CANADA

Branch President, Eugene D. Robinson; Superintendent, Arthur T. Carter; First Assistant, Herman Manzzye; Second Assistant, Harry J. Orcutt; Secretary, Madeline Robinson.



GREECE AND TURKEY

The papers have recently told us of a sharp controversy between Greece and Turkey, originating in the expulsion of the Greek patriarch from Constantinople, by the Turkish government. All throughout Greece, when the news of the banishment became known, church bells tolled as a sign of mourning and popular demonstrations were held. In the chamber of deputies, members shouted, "Down with Turkey! Down with the Turks!"

The Turks are probably within their legal rights in trying to crush the Greek church on Turkish soil, but the expulsion is, nevertheless, an act of vandalism, as dangerous to the peace of the world as it is uncalled for. The true reason for it is not apparent on the surface, but I dare say any act of defiance of the Christian world which Kemal Pasha, the virtual ruler of Turkey, can stage successfully, adds to his prestige among the Mohammedans. It is, furthermore, new evidence of the success of the Russian propaganda to sow discord in the world between nations and classes. The Russian cuckoo, to borrow the apt expression of a recent writer, has again laid an egg in the nest of another bird. What will come of it, only the future can tell.

THE PATRIARCHATE

To us a few lines on the patriarchate itself might be of some interest. The ideas in the world are so different from those taught in the Church of Christ on the subject of the priesthood and its offices.

Quite early in our era, some of the bishops began to claim supremacy over other bishops. The bishops of Jerusalem, as the guardian of the places

made sacred through their association within the ministry of our Savior, was one of these. Another was the bishop at Antioch, in Syria, who had in his favor several facts. Both Paul and Peter had labored at Antioch. It was the gathering place of the disciples scattered through persecution, and there they were first called Christians. As it was the place from which Paul and Barnabas began one of their great missionary journeys, it was, in a sense, the mother church to many branches, long before any such distinction could be claimed for Rome. Alexandria was a great center of learning, one of the headquarters of the Jews after the dispersion. The bishop of Rome claimed superiority on the alleged ground that he was the successor of St. Peter, and the bishop of Constantinople, later, came in with a claim of supremacy, when that city was made the capital of the empire instead of Rome.

All these bishops were in due time recognized as patriarchs, with jurisdiction over the bishops in their respective districts. As patriarchs, they were equals. But presently, the bishop-patriarch of Rome claimed supremacy over the other patriarchs as well, and a long controversy ensued. The patriarch at Constantinople bitterly resisted this claim. Finally, Boniface III, in the year 607 obtained a decree by Emperor Phocas, in which it was ordained that the see of St. Peter, the apostle, should be the head of all the churches, and that the title "universal bishop" belonged to him. That was really the completion of the structure of papacy, although the eastern churches generally did not accept the decree.

The Roman pontiff, then, holds many offices. He is the bishop of the diocese of Rome. He is the metro-

politan bishop of the so-called Roman province, the primate of all the Italian bishops, the patriarch of the western, or Roman catholic church, and, finally, pope over all who acknowledge him as such, in all the world.

By destroying the patriarchate of Constantinople, the Turks actually, if not intentionally, remove one obstacle to Roman Catholic progress in the East.

A YEAR OF JUBILEE

As is well known, the present year is observed as a year of jubilee by Rome. The ceremonies began on Christmas eve, when the supreme head of the church, Pius XI, opened a certain door of St. Peter's famous church, which had been walled up for twenty-five years, and, at the head of a procession, entered the basilica, which was soon filled with devotees. Holy doors had similarly been opened in three other churches, by cardinals. The jubilee will last till Christmas, this year, when the doors will again be walled up for twenty-five years.

There is little doubt that the fundamental thought of this religious observance is one of those that the church adopted from Roman paganism. But the explanation offered is that the walling up of the door symbolizes the expulsion of our first ancestors from the garden of Eden, and the re-opening the re-admittance to divine favor of the repentant sinner. For, be it remembered, so-called "plenary"* indulgence is granted by the pope to those who come to Rome during this year, on condition of confession, communion and visits to the

four basilicas for a certain period of time. It was originally intended to have a jubilee only once in a century, but finally every 25th year was agreed on.

It is hardly necessary to say that this observance strengthens papacy as nothing else can do. Millions from all parts of the world will visit Rome this year, and return to their homes impressed with the gorgeous spectacles and imposing ceremonies. And their gold will flow into the ecclesiastical coffers in immense volumes. At the last jubilee some Americans are said to have brought with them 50 million lire (10 million dollars, approximately, at that time) collected in the United States as a contribution to the church. This will give a faint idea of what a year of jubilee means, financially, to Rome, when we remember that catholics in all the rest of the world contribute in proportion.

Spiritually the observance is not of the helpful kind. According to the gospel, remission of sins is obtained by repentance, faith in the Savior, and baptism in His name. When other conditions, such as the payment of money and the attendance of certain places of worship, are added, the divine plan of salvation is actually destroyed, and the result is spiritual darkness and confusion to all who endeavor to follow the spurious directions.

A "MODERN" TRANSLATION

A short time ago, a Scotch scholar, Dr. James Moffatt, who has already given to the world a new translation of the New Testament, into "modern" English, favored the public with his version of the Old Testament in the same language. How does this "modern" version sound? The story of the creation Dr. Moffatt renders thus:

"Then God, the Eternal, molded man from the dust of the ground, breathing into his nostrils the breath of life; this was how man became a living being. In the land of Eden, in the far east,

*"Plenary" indulgence is said to mean the remission of the entire temporal punishment due to sin, so that no further expiation is required in purgatory. By penance the guilt and eternal punishment of sin is removed, but certain temporal punishments must be suffered either in this life or in purgatory. By indulgence a chance is given to take the punishment here instead of hereafter.

God, the Eternal, then planted a park where he put the man whom he had molded. And from the ground God, the Eternal, made all sorts of trees to grow that were delightful to see and good to eat, with the tree of life and the tree that yields knowledge of good and evil in the center of the park. From Eden a river flowed to water the park, which, on leaving the park, branched into four streams." (Gen. 2:7-10.)

You will notice that he renders the word "Lord" in our common translation, by "the Eternal." But any scholar will say that "Lord" may mean "the Author of existence" as well as "the Existent one." Why translate it at all? The word is "Jehovah," or "Yahveh." It would be better to write it as a name. All understand that. The substitution of "park" for "garden" does not lend either clearness or elegance to the narrative.

The story of the flood, Dr. Moffatt tells thus:

"So God said to Noah: 'I have resolved to put an end to every human being, for they have filled the earth with insolence and outrage. I will destroy them and the earth together. Build a barge of cypress wood, build cabins inside the barge, and cover it with pitch inside and out. This is how you are to build it: the barge is to be 450 feet long, 75 feet broad and 45 feet high. You must put windows in the barge 18 inches from the roof, and make a door in the side of the barge; also put three decks in it.'" (Gen. 6:13-16.)

Here Dr. Moffatt gives us the word "barge" instead of "ark." Whether that makes the form of the ship any clearer, I doubt. It is just as easy to find out what an "ark" is as a "barge." Instead of "violence," which is clear and terse, Dr. Moffatt writes

"insolence and outrage," which certainly is not any clearer.

The 16th verse in our authorized version is not clear, but Dr. Moffatt has not made it any clearer with his "cabins," "windows 18 inches from the roof," three "decks," and "one door." The Hebrew text itself is possibly unintelligible, as we now have it.

Concerning the "window," which Dr. Moffatt renders "windows," an ancient Hebrew tradition has it that it was a luminous stone, which Noah had received of the Lord, and I am rather inclined to accept that tradition. If it is true, the Brother of Jared must have heard of it, and then we can understand why he asked the Lord to make the sixteen stones he had melted out of the rock luminous.

THE AUTHORIZED VERSION GOOD

The more we study efforts at making the Bible clearer and more acceptable by scholarly translations, the more impressive becomes our article of faith: "We believe the Bible to be the word of God as far as it is translated correctly." Errors there are, both in the transmission of the text, and its translation into various languages, but it is, nevertheless true of the English authorized version, that, as one scholarly critic puts it, "If accuracy, fidelity, and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent." This is the testimony of scholarship to the English Bible, and, indirectly, an endorsement of one of the articles of faith of the Church.

Bits of Philosophy

There is nothing so majestic as meanness.

A little hell is good for you if it is not home made.

If you feel too big for your job, your job is too big for you.

A "high brow" is a person who feels

very highly about the height of his brow.

Humility is just the ability to feel perfectly contented in your old Ford, while your neighbor rides by in his brand new Packard sedan.—*Nephi Jensen*,

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Grave.

AFTER SALTZ.



SACRAMENT GEM FOR MAY, 1925

(Sunday School Songs, No. 45.)

"Purify our hearts, our Savior,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day."

Postlude



CONCERT RECITATION FOR MAY, 1925

(Doctrine and Covenants, 59th Section, 3rd Verse.)

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel: for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength."

Uniform Fast Day Lesson for May, 1925

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the "Word of Wisdom?"

In a previous lesson we discussed the necessity of being obedient to law. The various kinds of law were discussed. Among them was the law of the "Word of Wisdom." Here is one law that does not state specifically any penalty for its violation. There are promises, and big promises, to those who comply; the penalty is implied; i. e., those who do not comply may not receive the fulness of the promise.

Read carefully this law (Doc. and Cov. Section 89) and have it read in the class.

This law is given for the "temporal salvation of the Saints."

Most children know something about an automobile. They know that it needs gasoline, oil and water.

If poor gasoline is used, the engine does not work properly; if too much is used, the engine chokes; if not enough, it dies, or ceases to work. To get the best results, only good gasoline, in exactly the right amount should be fed to the engine.

Oil is necessary on all the parts to keep them from rubbing together and burning up. Poor oil does not properly lubricate. Some kinds of oil would not work in any machine. The kind of oil for the engine is not good for some other part.

Clean water is needed in the radiator. Water which contains dirt and refuse will clog it. In the winter some have used salt water because it does not freeze. This salt water destroys the engine, because it destroys the life of the iron and makes it soft.

If an engine needs proper food in order to work properly and have long life, how much more necessary is it for the body, a very delicate machine, to have proper food?

The Lord has told us that certain foods are good for us, and certain other things are not good for us. If we follow His suggestions our bodies, (our engines) will get the right kind of fuel, and they will work efficiently, making us better able to work and succeed in this life in what-ever we undertake.

Too, our bodies are the temples of the Spirit. By keeping them free from improper foods, etc., they are clean places in which the spirit loves to abide.

SUGGESTIVE MOTHER'S DAY PROGRAM

May 10, 1925

1. Preliminary devotional music.
2. Abstract of minutes.
3. Notices.
4. Song: "Love at Home," No. 46.
5. Prayer: Including an expression of gratitude for our mothers and invoking God's choicest blessings upon them.
6. Song: "Home, Sweet Home," No. 77.
7. Administration of the Sacrament as usual.
8. Concert recitation: Ephesians, Chap. 6, verses 1 to 3:
 "Children, obey your parents in the Lord: for this is right.
 "Honor thy father and mother; which is the first commandment with promise.
 "That it may be well with thee, and thou mayest live long on the earth."
9. Song: "Dearest Names," Kindergarten and Primary Song Book, (Thomassen) page 54. By group of Kindergarten children.
10. Tributes to Mother Love.
 (Let each of the departments designated below prepare a fitting tribute to Mother Love, the teachers of the departments, under the direction of the superintendency, selecting the pupils to represent the department in these exercises, and supervising the pupil's preparation, and practice of the presentation of the tributes. Each tribute should not exceed the time indicated for it. The following are suggestive:)
- A. For Life and Physical Well-Being.
 Recitations:
 By a girl of the First Intermediate Department:
 "A partnership with God is motherhood;
 What strength, what purity, what self-control,
 What love, what wisdom should belong to her
 Who helps God fashion an immortal soul!"
 By two boys of the First Intermediate Department; each boy to recite one verse:
 "To My Son"
 "Do you know that your soul is of my soul, such part,
 That you seem to be fibre and core of my heart?"

None other can pain me as you, dear,
can do;

None other can please me or praise me
as you.

"Remember the world will be quick with
its blame,

If shadow or stain ever darken your
name,

'Like Mother like son' is a saying so true,
The world will judge largely of 'Mother'
by you."

B. For Spiritual Enrichment:

"Why Our Mothers Teach Us to Pray."
Three minute talk by a Boy of the
Second Intermediate Department.

"Why Our Mothers Teach Us to Love
the Lord."

Three minute talk by a girl of the
Second Intermediate Department.

C. For Encouragement to Intellectual
Growth?

How does she Encourage Us and Why?

A five minute address by a member
of the Theological Department.

D. For Her Untiring Service and Unselfish Sacrifices.

1. Nature of Service.

2. What are her sacrifices?

3. Why?

A five minute address by a member
of the Theological Department.

11. One minute silent tribute in honor of
departed Mothers.

12. Presentation of carnations, booklets,
or other tokens of love to the Mothers.

12. A Mother's response.

13. While the Mother voicing "The
Response" is still in the pulpit, have
a group of Primary children surround
her and looking up at her, sing: "Lov-
ing Mother, Kind and True."—Patty
Hill's Song Book, Page 74.

14. Song "God Be With You," page 244,
Deseret S. S. Song Book.

15. Benediction.



Albert Hamer Reiser, General Secretary

Scratching Off Names

"'Why, Johnny has been absent from
Sunday School four Sundays,' said his
teacher as he was marking the records one
Sunday morning. 'So I'll just scratch his
name off the roll.'"

"Four weeks previous on Sunday after-
noon as a restless boy tossed in his bed, he
asked again and again, 'Has my teacher
come yet? I don't see why he doesn't
come! He surely missed me this morning.'
As the weeks went by his fever ran higher,
still in his delirium he continued to ask,
'Hasn't he come yet?'"

"Several weeks passed before a pale-
faced boy again took his seat with the other
boys in his Sunday School class.

"'Why, Johnny, we're so glad to see you
again!'"

"'No, he ain't either, Johnny,' said a boy
as he nudged him in the side. 'He's al-
ready scratched your name off the roll.'"

This story, taken from "The Teacher,"
a monthly publication of the Southern
Baptist Sunday School Board, sets forth
effectively one very good reason why it is
wrong to remove names from Sunday
School rolls, as long as the child lives in

the ward and has not absolutely refused to
attend Sunday School.

In fact, it sets forth the first and fore-
most reason. For the sake of the child
do not remove his name from the rolls
simply because he has not attended Sunday
School.

Once a child has become enrolled in a
Sunday School class his name should remain
on that class roll until the end of the year
when the rolls are revised, unless he has in
the meantime died or moved from the ward,
or absolutely refused to attend Sunday
School, in which refusal he has the consent
of his parents. Of course, as soon as any
one of these three justifications for remov-
ing the name is learned, the name may be
removed, whether the fact is known in May,
October or December.

If the child has not enrolled himself in
a Sunday School class, his name should
nevertheless be found upon the Sunday
School records—the missionary roll, and
there it should remain until he is enrolled
in a Sunday School class or until word of
his death, removal from the ward or
absolute refusal to attend Sunday School is
received. Whereupon the name may be
taken from the roll.

But so long as a Latter-day Saint child lives in the ward, Sunday School workers are responsible to God, the child and his parents to bring that child under the influence of the Sunday School. The names appearing on the Sunday School missionary and class rolls are evidences or reminders of that responsibility, and that Sunday School worker, be he secretary, teacher or superintendent, who strikes the child's name from either of these rolls without the justification of one of the rules laid down above, destroys the evidence, obliterates the reminder and repudiates the responsibility, absolutely without authority or right to do so, to the perversion of Sunday School statistics and to the injustice of the child.

The injustice to the child should be clear.

Is it equally clear that such a practice perverts Sunday School statistics? Suppose Sunday School A follows the practice of removing names of pupils from the rolls when the pupils have been absent eight times, and Sunday School B in the same stake does not do this, but adheres faithfully to the right rule that the name should not be taken from the rolls, except for death, removal from the ward or absolute refusal to attend Sunday School. The rolls of School A will show a high percentage of attendance, because the basis for figuring the percentage—the enrollment—has been tampered with. Whereas the percent-

age of attendance in School B will be comparatively lower because the basis for figuring the percentage—the enrollment—has not been tampered with. Those who do not know the true facts of the matter will misjudge School B and will unduly praise School A, saying that School A must be a better school than School B. Of course, those who so judge are justified in the presumption they indulge, namely that both schools keep their rolls according to the same—the right—rule, and are therefore justly to be compared. But the truth of the matter would be that those who so judge are ignorant of the fact that School A unjustly takes advantage of all other schools by keeping its rolls according to the wrong rule, one more favorable to high percentages. Therefore, those who are interested in studying and comparing the relative standing of the schools are deceived, being permitted, by their faith in the soundness of their presumption that all schools follow the right rule, to group together schools that are not alike, comparing them as though they were alike and judging them accordingly. The statistics, therefore, become unreliable, deceptive, unfair and dangerous.

Our statistics the Church over *must* be collected, organized, preserved and published according to uniform rules, applied impartially, and uniformly everywhere, or they are worthless.



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR MAY, 1925

(For Sunday Schools having only three departments)

Theological—Text: "Outlines of Ecclesiastical History," by B. H. Roberts.

Intermediate—Text: "Our Church and People," by John Henry Evans.

Primary—Text: "Bible and Church History Stories."

See respective departments, this issue, for outlines.

The Art of Overlooking

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And, if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us banish all of them, and think on whatsoever things are pure and lovely and gentle and of good report.—Christian Globe.



CHORISTERS *and* ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

SONG ANALYSIS

"Arbor-Morning, Bright and Fair"

(Arbor Day Song)

Deseret Sunday School Songs No. 129.

By P. Melvin Petersen

Arbor Day: A day appointed for the planting of trees. The custom of setting apart a certain day in the year for the encouragement of tree-planting originated in Nebraska, whose State Board of Agriculture in 1874 recommended the second Wednesday of April in each year as a day dedicated to the work. It is now an established custom in most of the States.

It is a fitting custom to celebrate this very important day in song, when we consider that God, through his wisdom and power said: "Let the earth bring forth grass, the herb yielding seed, and fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so." This, God did to beautify the earth and for the benefit of his children here upon the earth.

"O give thanks unto the Lord; call upon His name; make known His deed among the people.

"Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works."

This song should help the people to appreciate and understand the true meaning of Arbor Day.

"Arbor Morning" is written in two quarter measure, chorister beating time down, up, to every measure.

You will observe that it is written as a two part song.

The rhythmic figures, eighths and six-

teenths in the first, fourth and fifth measures of the verse, and dotted sixteenths followed by thirty-seconds in sec-
eighths followed by two thirty-seconds in the fourth measure of the chorus should receive special drill to insure these rhythmic figures being sung smoothly and accurately. This can be accomplished by practicing them rather slowly at first, then when learned it will be very easy to increase the tempo till the desired rate of movement has been attained.

The melodic progressions are quite natural, with but two exceptions, found in the lower part. From the second to the third measure of the verse we have G down to D sharp which leads into the relative minor for one measure, thus producing a very nice change; the C sharp in the seventh measure is simply a passing tone which intensifies and strengthens the last or dominant tone in the verse.

The chorus is repeated, having first and second endings. These are for all three verses. The repetition is given for the purpose of strengthening the first or reinforcing it, consequently we should sing the second chorus with more fervor and strength of tone.

Very few difficulties should be encountered while learning this song. The important points to be remembered when learning a new song are: be accurate in rhythm, accent, pitch, tempo; understand the full meaning of the text; enunciate clearly, and, last but not least, improve the tone quality of the group of singers.

Better tone quality should always be the aim. If all persons are singing the part best suited to their natural voices, better tone quality will be the result.

There's a Lot to Life

There's a lot to life, if you only put
A lot into life as you live it;
There's a lot to give, if you only have
The faith and love to give it.

There's a lot of strength that will run
to waste,
Unless you deign to use it;
There's a lot of love that will right the
wrong
If only you don't abuse it.

There are lots of folks who will be
your friends
If yourself a friend you show them;
The world is full of the best of folks,
If only you get to know them.

So give up the grudge and the selfish
role,
For life is what you make it;
And send out love and hope and faith,
And what comes back—just take it.

—George W. Eggleston, in "Girlhood Days."

PARENTS' DEPARTMENT

Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart, George N. Child, and Milton Bennion

LESSONS FOR APRIL

Note: It has been decided to go forward with the publication of the pamphlet, "Talks to Parents on Home and Life Problems," and the book will be on sale at the Deseret Book Store, Salt Lake City, by the time this issue goes to press. This pamphlet will form the basis of the Parents' Class work for the remainder of the year 1925, and the possession of one by each member will greatly increase the intelligent discussion of the lessons. Price, single copies 25c, doz. \$2.50 post-paid.

First Sunday, April 5, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be prayerful? (See February Juvenile Instructor for suggestions.)

Subject for the month: Discipline, Parental and Filial. (See text).

I. What discipline is.

II. What to discipline in.

Questions:

1. Show, first by explanation and then by illustrations, that discipline is inner development rather than outward restraint.

2. What elements of character must parents possess in order to develop discipline in their children?

3. Under what conditions should force be employed in the training of children? Be specific.

4. Relate your own experience as a child respecting punishment.

5. What is the ultimate agent of discipline to which all finally yield?

6. Would you benefit from a round table discussion of such topics as the following: Table manners, how to secure them; promptness and regularity; willingness to perform service; industry, the value of a dollar, responsibility, how to place it on children?

WORK FOR MAY

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom? (Helpful suggestions

may be found in the Superintendents' Department, this issue.)

Subject for the month: Responsibility of Parents for their Children. (See text).

I. Adolescence.

Questions:

1. Tell of some boy or girl that was difficult to manage, and how they were managed.

2. Which is the better way to deal with a wayward boy: to tell him you are "through with him" or to tell him your home is always open to him? Give your reasons.

II. The Runaway Boy and Girl.

Questions:

1. Relate instances in your experience of how some young person was saved from probable ruin.

2. The old patriarchal home has passed away. What values seem to have gone with it?

3. How was authority enforced in the old home, sometimes?

4. Why was corporal punishment abandoned in school and practically so in the home?

5. Is there a better way to gain obedience than through resort to arbitrary authority?

6. How may obedience and respect for authority be secured in the modern home?

III. Parental Responsibility.

a. The mother's.

Questions:

1. What comes from a child having its own way oftentimes?

2. Do you believe in the use of the rod?

3. During early adolescence what physical facts must a girl be taught? (Have her read "Margaret—the Doctor's Daughter" and "Life Problems.")

4. How will you impress the lesson, "Hands off?"

5. How warn against "spooning?"

6. Should your daughter be chaperoned to and from dances until she is of age? If so, how would you go about it?

7. Have you, as a mother, the complete confidence of your daughter?

8. Is it true that we are sending our children out altogether too young and inexperienced to stand up under the strain

of the excitements of the present age?

b. The father's.

Questions:

1. What did the World War teach us concerning the teaching of sex hygiene to young men?

2. Is it more or less necessary now than it was during the war, to teach them about themselves?

3. What effect did this teaching during the war have on our boys in the army?

4. Who should do this during peace times—the school, the parent, or the state?

5. How would you develop in the boy a sense of pride in being clean in his life?

THEOLOGICAL DEPARTMENT

Robert L. Judd, Chairman; Albert E. Bowen

First Year—The Apostles of Jesus Christ

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom? (Helpful suggestions may be found in the Superintendents' Department, this issue.)

Second Sunday, May 10, 1925

Mother's Day

Third Sunday, May 17, 1925

Lesson 13. Chapter 13, "The Apostles of Jesus Christ"

See suggestions on this lesson published in the February issue, page 84. Lesson 11 may be expanded into two lessons, being concluded on the fourth Sunday in April. This postpones the consideration of lesson 12 until this day.

Fourth Sunday, May 24, 1925

Lesson 14. Chapter 14, "The Apostles of Jesus Christ"

Objective: To teach that a righteous cause arms humble men for the performance of mighty deeds.

In teaching the subject matter of this chapter develop the power of the apostles as a result.

I. Of the Gospel and the Holy Ghost. Formerly men of lower rank—now confounded the most learned and powerful of the Jews.

II. Of Prayer: The second manifestation of the Holy Ghost.

III. Of giving freely:

Here bring out the awfulness of hypocrisy as evidenced by the fate of Ananias or Sapphira.

In application cite illustrations such as the strength of the sons of Mosiah (Book of Mormon), Joseph Smith in Liberty Jail, Brigham Young when called to succeed Joseph Smith.

Questions for Teachers:

(One week before the Union meeting in your stake at which these lessons will be considered, send your written answer to the following question to the stake board member who supervises the work of your class.)

How does the Gospel transform and ennoble mankind?

Fifth Sunday, May 31, 1925

Lesson 15. Chapters 15 and 16. "The Apostles of Jesus Christ"

Objective: To teach that a righteous cause arms humble men for the performance of mighty deeds.

In this lesson again emphasize the power of the apostles:

I. To heal and to perform other miracles.

II. To meet their accusers and overcome them.

Give illustrations of use of same power in this dispensation. History of Church, Vol. 4, 3-5. Woodruff's "Leaves from My Journal," chapter 19. Have students give individual instances. Compare the Seven called and their duties with those of our Ward Teachers.

In the death of Stephen (Acts, chapters 7 and 8) bring out how the manifestation of God's plan inspired intense activity on the part of the evil one.

Exemplify from experiences of our leaders and missionaries today and make application to lives of students.

Advanced Theological

Outlines of Ecclesiastical History

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom? (Helpful suggestions may be found in the Superintendents' Department, this issue.)

Second Sunday, May 10, 1925

Mother's Day

Third Sunday, May 17, 1925

Lesson 13.

Text: Part 2 Chapter II—Changes in ordinances.

Objective: To show the process by which the simplicity of Christian worship and ordinances was departed from.

Suggestions to Teachers

The following points should be emphasized: (a) The basis of antagonism between Christianity and paganism. (b) The original simplicity of Christian worship. (c) The reason for importing ceremonial into worship. (d) The changes in ordinances and ceremonials. (e) The significance and effect of such changes.

Questions for Teachers:

Why was the original simplicity of Christian ordinances and worship departed from?

What was the consequence of such departure?

Fourth Sunday, May 24, 1925

Lesson 14.

Text: Part 2 Chapter IV—Ascendancy of Bishop of Rome.

Objective: To show that the assumption of Apostolic authority, by the Church of Rome is without sanction.

There should be considered: (a) The organization of branches by the Apostles. (b) The principle of common consent. (c) The rise of classes among the bishops. (d) Following the plan of the Civil Govern-

ment. (e) Steps by which the Roman Bishop gained ascendancy.

Special attention should be given the jealousies and rivalries among the bishops, and their attitude and conduct contrasted with the spirit which characterized Christ's teaching.

This lesson should also be enriched by wider readings and reports from the historians of the times.

Questions for Teachers:

By what process were branches of the Church established in early Christian history?

What were the factors contributing to the ascendancy of the bishop of Rome over other bishops?

Read the "Signs of The Times" in this issue, "The Patriarchate."

Fifth Sunday, May 31, 1925

Lesson 15.

Text: Part 2 Chapter V—Decline of Spiritual Gifts.

Objective: To show that knowledge concerning God can come only by His revelation.

Suggestions to Teachers

The relation between the corruption of Christian worship and decline of spiritual gifts should be made to appear. The utter futility of attempting to make the revelations of God acceptable, by attempting to harmonize them with the teachings of pagan philosophy should be shown by a study of the consequences of this endeavor in the early Church. And finally it should be borne in upon all that knowledge of God can come only from Him, and His word must be accepted as a basis of all true knowledge concerning Him. This lesson and the one following may well be permitted to occupy more than the time of one Sunday, and the time may be gained from the last two lessons of Part 2 of the Text, which may be combined into one lesson.

Questions for Teachers:

Why is a knowledge concerning God important to man?

What is the importance of revelation as a means of knowing God?

The greatest of fools is he who imposes on himself, and thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—Shaftesbury.

The simple heart that freely asks in love, obtains.—Whittier.



SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

First Year—Our Church and People

LESSONS FOR MAY

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom? (See Superintendents' Department, this issue, for general suggestions.)

Make your own outline and then prepare yourself thoroughly on the subject, adapting the material to the boys and girls of this department. Make your assignment the Sunday previous and suggest certain problems for the pupils to be thinking over during the week.

Note to Teachers: The questions to be found in each of the following lessons under the heading "Questions for Teachers" should be answered in writing and your answers sent to the Stake Board member who supervises the work of your department. These should be sent at least one week before your Union meeting. These questions can, of course, be best answered after you have read the references given.

Make your own outline of each lesson. The material in the text book will find place in your outline, because of its illustrative value and in so far as it reinforces the objective. The questions given under the heading, "Questions, Problems and Illustrations" are designed to stimulate a rich flow of random thoughts centered about the objective and its application.

The pupil, the degree of his spiritual development, his needs, the nature and limitations of his experience should be kept always uppermost in mind in your preparation and presentation. Certain of the questions and problems may well be assigned to individual pupils for special preparation. By skilful preview and assignment of lessons for the following Sunday and by stimulating the free participation of the pupils in the discussions much can be done to assure successful and profitable class periods.

Second Sunday, May 10, 1925

Mother's Day

(See instructions in Superintendents' Department.)

Third Sunday, May 17, 1925

Lesson 13. "Some Foundation Stones"

Text: "Our Church and People," chapter 13.

Objective: To teach the harmony of the principles and ordinances of the Gospel with each other and their application to our lives.

Supplementary References: Heb. 5:4; Doc. and Cov. 13:1; 20; 107; Heb. 7:1-2; Matt. 16:19; Doc. and Cov. Sec. 84; Talmage: "Articles of Faith," chapters 5, 6, 7, 8, 9, 10, 11.

Questions for Teachers:

1. What is the advantage (a) to the Church, (b) to the individual in the wide distribution of the powers of the Priesthood among the worthy male members of the Church?

2. Explain the significance of the order of the first principles and ordinances of the Gospel.

Questions, Problems and Illustrations:

What is harmony? How is it produced? How is it destroyed? Why is it desirable? What is its relation to success? to progress? Why would you expect anything that purports to be of God to be harmonious? What is the relation of obedience and harmony? Our chief interest is to live in harmony with what? Read John 8:32. When does an organization make the greatest progress toward the accomplishment of its purposes? "The work is perfect and wisely planned, but our failures are due to the fact that we unwisely and imperfectly work the plan." True or false? How are individual members of the Church responsible for the accomplishment of the purposes of the Church's organization? How can we best discharge that responsibility?

An architect draws up plans for a beautiful building, taking great care to provide for laying a firm foundation, erecting a strong and enduring structure, and for using high grade materials. What will determine the strength and permanence of the building, the architect's plan or how it is executed? What will happen to the building if the workers disregard the architect's plan; use poor materials; put them together carelessly; upon an insecure foundation?

Why is it important that we follow obediently and scrupulously the Great Architect's plan, building with the best of materials and the highest degree of skill, upon the firm foundation that He has prescribed?

What is the best way for us to determine the divinity of the Gospel as restored to the earth through the Prophet Joseph Smith? Read John 7:17, and Doc. and Cov. 11:16.

Fourth Sunday, May 24, 1925

Lesson 14. "Workers in Silence"

Text: "Our Church and People," chapter 14.

Objective: To teach that miracles are wrought by Faith and are signs to the believers.

Questions for Teachers:

1. Is the prophecy recorded in Joel 2:28 and Acts 2:17 in the course of fulfillment today? If so, point out some specific examples of its fulfillment, and explain why you believe them to be in fulfillment of this prophecy.

2. (a) Are any miracles being performed in fulfillment of this prophecy? (b) How do you account for the fact that many of these miracles are performed by men who do not hold the priesthood?

3. What is the true purpose for which miracles are performed?

Supplementary References: "The Gospel's Accessories," O. F. Whitney, *The Liahona*, Vol. 18, page 462, June 7, 1921; "The Articles of Faith," J. E. Talmage chapter 12; "The Life of Christ," Giovanni Papini, pages 130-135; "What Jesus Taught," O. J. P. Widtsoe, chapter 34, pages 263-9; Moroni 10:8-16; Matt. 10:1; Mark 16:17-18; Doc. and Cov. 35:8; James 5:14, 15.

Questions, Problems and Illustrations:

What is a miracle? Is it possible that what may be a miracle to one person is not a miracle to another? If we had today only our limited knowledge of 25 years ago, would radio be a miracle? Why is it not a miracle today? What is the purpose of miracles? Are any being performed today? What is the source of our enlightenment for understanding miracles? How can we come to enjoy this enlightenment in increasing degree? Do you need strength and enlightenment beyond that which you now possess? Where will you seek it? How will you seek it? How will you use it? What will you do to keep it?

Fifth Sunday, May 31, 1925

Lesson 15. "Heralds of Salvation"

Text: "Our Church and People," chapter 15.

Objective: To teach that deep and abiding joy comes to those who carry the Gospel Message to the world.

Supplementary References: History of the Church Vol. I, pages 118-125.

Questions for Teachers:

1. What great responsibility has the Lord given to the Church and the Elders of Israel in this dispensation?

2. Of what value is missionary service? (a) To the individual missionary? (b) To the Church?

Have pupils memorize Doctrine and Covenants, Section 18:10-16.

Problems and Illustrations:

In the development of this lesson discuss with the pupils the first great missionary movements of the Church and the evidence that these missionaries were true servants of the Lord. Name some of the prominent men who were brought into the Church through the labors of these first missionaries. Consider the commission that Christ gave to His disciples. How were they to travel? What joy comes to an individual in being a bearer of good news to others? How does it make him feel? How can we prepare ourselves for missionary labor?

- | | |
|----------------|-----------------|
| a. Physically? | c. Morally? |
| b. Mentally? | d. Spiritually? |

Third Year—"What It Means To Be a Mormon"

LESSONS FOR MAY

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom? (See Superintendents' Department, this issue, for general suggestions.)

Most of the boys and girls in our department are old enough to have observed some practical working of the suggestion about the automobile. Have them ask somebody familiar with the automobile engine about the effect of improper fuel, oil, etc.

From the standpoint of the Word of Wisdom they have seen practical demonstration. Have them ask the coach or physical education director of their school why boys and men who are "on the team" have to observe certain rules as to diet, sleep, etc.

There are many books now on diet as related to health. Some are "Diet and Health;" "Girth Control;" "Eat and Be Well." Your local librarian, or the teachers of the school can give your pupils the names of books easily accessible from which they can get many pointers for this lesson.

In the assignments supervise the reading of Section 89 of the Doctrine and Covenants.

Second Sunday, May 10, 1925**Mother's Day****Third Sunday, May 17, 1925****Lesson 13. Faith in God.**

Objective: To teach that faith in the Lord is a necessity to the accomplishment of worthy endeavor.

General References: Text book, chapter 13, "Leaves from My Journal," "The Articles of Faith," Talmage, chapter V, or any book containing stories of the lives of any of the leaders of the Church.

Problems and Illustrations: In the development and application of the subject discuss with the class, Faith is the first thing necessary to the accomplishment of anything. To obtain help from the Lord one must have faith that He lives; that He can hear our prayers, and that He has the power to help us.

Note to the teacher: There are dozens of illustrations of "Faith in God," that you can get from the lives of the older people in your ward; there are many illustrations that have come within your own experience. Get this material together, and outline it in accordance with the objective of the lesson.

Questions for Teachers:

Give the definition of Faith as given in Hebrews.

Why is faith necessary in the accomplishment of any enterprise?

Fourth Sunday, May 24, 1925**Lesson 14. "An Answer to Prayer."**

Objective: To teach that a sincere prayer uttered in faith will bring needed blessings.

General References: Text book, chapter 14.

Problems and Illustrations: In the development and application of the subject discuss with the class: To obtain an an-

swer to prayer, we must have faith; our request must be sincere; our request must be reasonable; we must realize that the answer may come in a very quiet way and we cannot expect always to behold a miracle. Too, we must be willing to do our part, and not expect the Lord to do all of the doing.

Any just request of the Lord, for things that will be good for one, will be granted by the Lord if asked for in humble prayer.

Questions for Teachers:

What is prayer?

Give three reasons for believing that the Lord can hear and does answer prayer.

Fifth Sunday, May 31, 1925**Lesson 15. Faith Wins God's Blessings.**

General References: Text book, chapter 15.

Objective: To teach that what we seek with righteous faith shall be given unto us.

Problems and Illustrations: In the development and application of the subject, discuss with the class: the items suggested in the review questions at the end of the chapter in the text book.

During the discussion have members of the class read the following passages of scripture: Doc. and Cov. 10:46-52; Enos 1:16; Doc. and Cov. 52:20; 103:36; Ether 12:12; Matt. 13:58; Romans 10:14, 17; Doc. and Cov. 63:9-11; Alma 32:17, 18; Mark 16:17, 18.

Note: We have not given a detailed outline, but have given suggestions on material. The teacher will work out a definite topical outline in order to systematically prepare and present the lesson.

Questions for Teachers:

What did the Lord say about one having faith "even as a mustard seed?"

Relate one experience you have had, or observed to illustrate this lesson.

Is not prayer a study of truth, a sally of the soul into the un-
found infinite?—No man ever prayed heartily without learning some-
thing.—Emerson.

FIRST INTERMEDIATE DEPARTMENT

*George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees
and Eugene Hilton.*

First Year—The Book of Mormon

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom. (Helpful Suggestions may be found in the Superintendents' Department, this issue.)

Keeping the Word of Wisdom will do all that the revelation in the Doctrine and Covenants promises that it will do. These promises all appeal particularly to boys and girls of First Intermediate age. Those who remember to do what is told and to keep the advice given shall:

1. Have health.
2. Have wisdom and hidden treasures of knowledge.
3. Run and not be weary.
4. Walk and not faint; and the great promise is made unto them that the Destroying Angel (Death) shall pass them by as he did the Children of Israel and not slay them.

The benefits promised would come to any people who would hearken to the advice given, but this applies doubly to the young for they are building their bodies so that they may be fit tabernacles in which their spirits may dwell in purity and in peace. The habit of resistance to the temptations of the appetite is best formed now; and it is generally at this age (9 to 12) that the temptation to use tobacco and other things advised against first comes. As we now resist we grow stronger with each temptation offered. If we yield, we weaken our own moral power and are liable to grow spiritually weaker with each failure to resist. Habits are like falling snowflakes, that seem small and easily disposed of, but unresisted they soon take away our power to do as we otherwise would.

Second Sunday, May 10, 1925
Mother's Day

Third Sunday, May 17, 1925
Lesson 13.

Text: The Book of Mormon.
To Teachers:

There seem to be three outstanding facts presented in this account:

1. The righteous Nephites leave the land of Nephi for a new home.

2. The people of Zarahemla are discovered.

3. The connection between the Jaredites, the people of Zarahemla and the Nephites is established.

In discussing the first subject, the teacher can show that this process of separation between the obedient and the disobedient among the people of the Lord is always going on. What naturally became of the faith of the Nephites that remained? What became of those who would not follow President Brigham Young westward? What becomes of the faith of those in the Church today who do not obey the counsels of our leaders? Who do not keep the commandments? Is the Lord separating the good from the others, even at this time? Let the class tell the many ways in which boys and girls can show their willingness to follow, so that they will not be "left behind" and "lost." These terms can be shown both in the literal as well as the figurative sense.

The story of the finding of the people of Zarahemla can be made interesting. See how quickly they had lost the gospel and their pure language. Why?

In 3 connect up the Jaredites through the finding of the stone. The whole chapter brings out forcibly the results of disobedience on the one hand and obedience on the other. Sometimes the results are quick and terrible, but they are always sure—that is what this story today reveals.

Fourth Sunday, May 24, 1925

Lesson 14.

Text: Book of Mormon, Mosiah, chapters 1-6.

This is a great historical event in the religious life of the Nephites, viz., the establishment of the Church of Jesus Christ among them. Benjamin orders them to come together, a sort of conference. Tell the class how this conference was held; how the people arranged themselves; what Benjamin taught them. Teachers can explain how up to this time the law of Moses had been followed; now the Gospel itself was to be their guide.

What proposition was put before all the people? How many accept Benjamin's words? How many made the covenant with the Lord? What was to be their name thereafter? Do we make covenants today with the Lord? See if your class understands how they have made promises through baptism? What does the Sacrament mean to us? How is it a covenant? Let someone read the prayer on the bread. Now analyze it to show what we promise, or covenant, each Sunday morning when we partake of it. Refer back to Chapter 1 in Mosiah to show how King Benjamin was preparing his sons to carry on the work. What methods are we using today to prepare our boys and girls to accept responsibilities later in life in the Church? Let them tell the value to them of our Church organizations and of missions, to prepare them to become presidents, apostles, bishops, teachers and (to the girls) good teachers and mothers in the Church.

Fifth Sunday, May 31, 1925 **Lesson 15.**

Text: Mosiah, chapters 7 to 17.

These chapters are deeply faith-promoting. The story of the sorrows, the wickedness, then again the joys and the prosperity of the people of Zeniff can be made a theme that will impress your class with the blessings that come to a people that have good righteous leaders, who are inspired and appointed by the Lord; with the sorrows and evil that come upon them when wicked men are the leaders. There is Zeniff as one type, and his son Noah as another. Tell what each one did, and the effect it had upon the people. Dwell especially upon the treatment which the Prophet Abinadi received from Noah and the wicked priests. How has the Lord blessed us today in the matter of leaders? Why was it necessary to raise up a young prophet? How could Joseph Smith lead a people better than some one who did not know about the Lord, and who did not love the Lord? What difference did it make to the Church? What kind of men have succeeded him as leaders? Tell something about each one down to the present. Has any one of our leaders ever taught us wrong principles? Then, how are we especially blessed and how should boys and girls accept the teachings which come from our leaders, viz., the president of the Church, the apostles, the stake presidency, the bishopric? The definite impression should be left that our Church is blessed above all others in its leadership.

Third Year—Life of Christ

Text: "A Life of Christ for the Young," by Weed.

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom. (In addition to the suggestions that appear at the commencement of the first year's work in this First Intermediate Department, see also the treatment of the subject in the Superintendents' Department, this issue).

Questions for Teachers:

(At least one week before the Union meeting in your stake at which these lessons are considered, send your written answers to the following questions and to questions appearing with each of the following lessons under this heading, to the stake board member, who supervises the work of your class):

1. What does the Word of Wisdom teach us is good for the use of man?
2. What things are said to be not good for mankind?
3. What blessings follow keeping the Word of Wisdom?

Second Sunday, May 10, 1925

Mother's Day

Third Sunday, May 17, 1925

Lesson 13. Chapters XXV and XXVI of the Text.

Subject: "The Call of Matthew—The Twelve Apostles" and "The Sermon on the Mount." Matt. 5, 6, 7.

For the names of the Twelve Apostles see also Luke 6:13-16. Also pages 26 of "Ancient Apostles," By David O. McKay.

Objective: To teach that in choosing those to carry on His great work, the Lord considers more the qualities of the heart than either the learning, the possessions or the worldly positions of those chosen.

The attitude of the Savior in making choice of His Apostles is indicated by His comment at His first visit from one of them (Nathanael): "Behold an Israelite indeed, in whom is no guile!" (John 1:47).

The Sermon on the Mount is regarded as the greatest of all Sermons. Three chapters in Matthew are required to set forth the remarkable teachings therein given to mankind. The more of the say-

ings of the Savior on that occasion that the pupils can memorize the more benefit will they acquire in their after lives. A profitable exercise would be to have the pupils, either the entire class or by groups list the things we are taught therein to do, not to do and to be.

Questions for Teachers:

1. Which blessings promised in the Sermon on the Mount appeal most to you? (Let the pupils—as many as time will permit—enumerate the blessings most appealing to them, and give reason. As, for instance, who are to be called the children of God? Who are to inherit the earth? etc.)

Fourth Sunday, May 24, 1925

Lesson 14. Chapters XXVII and XXVIII of the Text.

Subjects: "Healing of the Centurion's Servant." (See Matt. 8:5-13; Luke 7:1-10), and "Raising of the Widow's Son." (Luke 7:11-16.)

See also "Jesus the Christ," by Dr. James E. Talmage, pages 249 and following.

Objective: To teach that to those who have sufficient Faith all things are possible.

- I. The Centurion's Servant Sick.
 1. Appeal of elders to Jesus.
 2. The response.

Jesus goes toward the Centurion's home.
 3. Message from the Centurion.
 - a. Unworthy in his own opinion to have the Savior enter his abode.
 - b. Likewise considered himself unworthy to come to Jesus.
 - c. Had faith that on a word from Jesus his servant should be healed.
 4. The Savior's reply. (Matt. 8:13).

Note: The two accounts (Matt. and Luke) differ in one respect. Luke describes the Centurion as feeling his unworthiness to the extent that he sent messengers to Jesus and declared he thought himself unworthy to come to the Savior. Both accounts, however, give the same thought of the humility as well as wonderful faith of the Centurion. The Savior's answer is more clearly given in Matthew.

- II. The Widow's Son Dead.
 1. Time.
 2. Place.
 3. The funeral procession.
 4. Compassion of Jesus.
 - a. His words to the weeping mother.
 - b. Stops the procession.

- c. His words to the young man, and the result.

Questions for Teachers:

1. How do these two miracles differ?
2. What do you think prompted the action of the Savior in the case of the widow's son?

Fifth Sunday, May 31, 1925

Lesson 15. Chapters XXIX and XXX of the Text.

Subjects: "Penitent Woman Forgiveness" (Luke 7:36-50), and "Christ Stilling the Tempest." (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). See "Jesus the Christ," page 307 and following.

Objective: To teach that He who hath power to forgive sins can command the elements.

- I. The Savior invited to dine with Simon the Pharisee.
 1. The Sinful woman.
 - a. Comes to Simon's house.
 - b. Her actions.
 2. Simon's attitude.
 - a. His thoughts.
 - b. Jesus' words to Simon.
 1. The parable of the two debtors.
 - a. The Savior's question as to the one who will love the forgiving creditor most.
 - b. Simon's answer.
 3. Christ compares the actions toward him.
 - a. Of the sinful woman.
 - b. Of Simon.
 4. The woman's sins forgiven.

Reasons for forgiveness.

 1. She loved much.
 2. Saved by her faith.

Question for Teachers:

How did Jesus know the thought that was in the mind of Simon?

- II. The Tempest.
 1. Christ and the Apostles on the Lake.
 - a. The Tempest arises.
 1. Jesus asleep.
 2. Fears and terror of His disciples.
 2. The Savior awakened.
 3. Rebukes the wind and the raging water.
 4. The Calm.
 - a. Savior's words to the disciples.
 - b. Their wonder at this power.

Questions for Teachers:

1. What other cases of control of the waters of the sea do you recall?
2. By what power were the waves stilled?

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith and Mabel Cook

WORK FOR MAY, 1925

Preview Questions

1. What feast was instituted in commemoration of the deliverance of the Israelites, and what other significance attaches to it? (See Roberts' "Ecclesiastical History," page 41, and read the subject of the "Passover" in Smith's "Bible Dictionary.")
2. What points of similarity is there between the exodus of the Israelites under Moses, and the exodus of the Latter-day Saints from Illinois under Brigham Young?
3. What effect has the laws of the Lord given through Moses, had upon the jurisprudence of the civilized world?
4. Read the wonderful promises made to God's people as read by Joshua in Deut. 28:1-14. Is He not the best paymaster in the world?
5. Name some of the remarkable demonstrations of God's power manifesting His love for and interest in the Israelites.
6. What words of Joshua would fit the wish in the heart of every father who loves his family and the Lord?
7. What great dignity came to Ruth through deciding to go with Naomi and "make thy people, my people, and thy God, my God"?

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Word of Wisdom.

Song: "In Our Lovely Deseret," D. S. S. Songs, p. 114.

Aim: By observing the Word of Wisdom we gain health and strength.

Memory Gem:

The Word of Wisdom teaches us
The things we all should eat,
God gives us fruit of many kinds,
He gives us corn and wheat.

Point of Contact: How many of you boys and girls go to school? What do you do in school? You have words to spell, books to read and games to play. How do you like to be able to do this work? How does teacher like you to do these things? How must we feel if we want to do all these things well?

Shall I tell you a story about a little

boy who couldn't do his work well in school?

Harry was a thin, weak little boy. He came to school every day and always tried so hard to do his work, but failed. He couldn't remember his words in reading and missed in spelling. Harry was even unable to play the games in school because he seemed so much slower than the rest.

His teacher noticed these things about Harry. She knew that it wasn't because he didn't try, for he always worked so hard to keep up with his class. She wondered if he was sick, but he always said he felt well.

At last the teacher decided to go to Harry's mother and see what was wrong. When she entered their little home she could scarcely see across the room for tobacco smoke. Harry's father was a heavy smoker. On the stove she saw a large coffee pot steaming with coffee for their supper. Immediately she understood what was wrong with Harry. She knew now why he could not learn in school. Can you guess why? Yes, he didn't have the right kind of food. He had been drinking coffee two or three times a day and breathing tobacco smoke when he was home.

His teacher told Harry's mother that he would never be strong or well if she let him continue to drink coffee. She said the Lord had told us through His prophets what was good for us to eat and drink, and if we obey Him we would be well and strong. She said that if Harry obeyed, his mind would develop and that he would soon catch up in his class. What do you think she told him to drink instead of coffee? What are some of the things she would tell him to eat?

Harry listened and did as the teacher told him and where do you think he is now? He is captain of his football team and one of the leaders of his class.

Application: How many of you boys and girls want to be well and strong? Then, what are some of the things we have got to do to be healthy? What did the Lord promise us?

Lesson 17. A King's Power Overthrown

Text: "Bible and Church History Stories."

Song:

Supplementary Reading: "Old Testament Studies" (Tanner) Vol. 1, pages 115-123. Read with discrimination from Kent's "Heroes and Crises of Early Hebrew History," pages 158-161, 166-168, 175-178, 181-184.

Second Sunday, May 10, 1925

Lesson 18. A Nation on the Move

Text: "Bible and Church History Stories."

Song: "Welcome, Welcome, Sabbath Morning," D. S. S. S. Book. No. 82.

Supplementary Reading: "Old Testament Studies" (Tanner) Vol. 1, pages 124-129; Kent's "Heroes and Crises," pages 206-209. The story "Effect of a Mother's Teaching," in "Good Stories for Boys and Girls" (Morton) could be used in illustration leading to the application.

Third Sunday, May 17, 1925

Lesson 19. The Laws of the Lord

Text: "Bible and Church History Stories."

Song: "Obedience," K. and P. Songs, page 16.

Supplementary Reading: "Old Testament Studies" (Tanner) Vol. 1, pages 130-138. Kent's "Heroes and Crises," pages 187-198. "Going to John," page 80 of Morton's "Good Stories for Boys and Girls."

Fourth Sunday, May 24, 1925

Lesson 20. A Strange Conquest

Text: "Bible and Church History Stories."

Song: "Obedience," K. and P. Songs, page 16.

Supplementary Reading: "Ben Brown's Story," page 84 of "Good Stories for Boys and Girls," (Morton). "Old Testament Studies" (Tanner) Vol. 1, pages 200, et seq.

Fifth Sunday, May 31, 1925

Lesson 21. A Daughter's Devotion

Text: "Bible and Church History Stories."

Song: "I'll Serve the Lord While I Am Young," D. S. S. S. Book. No. 159.

Supplementary Reading: "Old Testament Studies" (Tanner) Vol. 1, pages 322-331. Morton's "Good Stories," page 88.



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR MAY

First Sunday, May 3, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the the Word of Wisdom?

Text: Sunday Morning in the Kindergarten. Lesson 59 or 61. Daniel I; Doc. and Cov. Sec. 89.

Objective: To teach that physical and spiritual growth are gained by observing the Word of Wisdom.

Rest Exercise: Have the children prepare the ground and plant vegetables the kind Heavenly Father wants us to eat so that we can be strong and healthy.

Suggestions to Teachers

The many ways in which we are blessed by keeping the Word of Wisdom is the theme of this lesson. The purpose of the Lord in giving the Word of Wisdom to His children was to safeguard their

physical bodies that they might grow spiritually. He didn't leave them in ignorance. He gave them knowledge and where much is given much is required.

Help the children to see why they should grow stronger. Set an ideal before them. Show them why Daniel was chosen to live at the King's palace. Why he was chosen leader of the people. Why we should be prepared to serve the Lord. If we are sickly, we cannot work.

Bring the lesson down to the children's lives by letting them tell what they should eat and drink. Show them there is wisdom in not playing too hard and getting too tired from running or jumping.

Present each child with a cut out cup with the memory gem written on: "Pure, cold water is the drink. Fruits and vegetables are good, we think. Heavenly Father told us so. So we'll try to obey, you know."

Second Sunday, May 10, 1925

Mother's Day

Third Sunday, May 17, 1925

Text: Sunday Morning in the Kindergarten. Lesson 13, I Samuel 1:2; 11, 18, 21.

Subject: Hannah and her son Samuel.

Objective: To teach that we may show our appreciation for Mother's love by performing duties which please her.

Rest Exercises: Review "In my little Garden Bed," from Emilie Poulson's Finger Play Book, and have the children plant flowers or imitate the doing of things helpful to Mother.

Suggestions to Teachers

This is one of the best illustrations of Mother love that can be presented to children. Consider the strong mother love and the response from the child; the work Hannah did for Samuel; the care she gave him; the sacrifice of giving him to the Lord; Samuel's desire to please his mother and his Father as well as His servants.

Bring this lesson down to the child's life, by having him tell what his mother does for him and why she does it. Then lead him to see the many ways he can help to show his love for her, by showing respect and willingness to obey as Samuel did, and by saving Mother work. Present each child with a cut out lady with these words written on: "I love you Mother, and today I'll help you all I can."

Fourth Sunday, May 24, 1925

Text: Sunday Morning in the Kindergarten. Lesson 14, Mosiah 27:8-32.

Subject: Alma's love for his son.

Objective: To teach that a father's love for his son can be so strong as to save him.

Rest Exercise: Review song taught last Sunday and care for plants, by watering and weeding them. Helping father.

Suggestions to Teachers

The theme of this lesson is that father Alma's love for his wayward son was so strong that he was brought back to the fold. Alma never ceased praying for his son. His prayers were heard and answered. What a wonderful lesson on the power of love! Should we not try to cultivate love especially for those who have strayed?

Bring this lesson down into the child's life by leading him to see that father's and mother's love is a protection and if we would but listen to their counsel and advice we would make them happier, be happier ourselves and our home would be a heaven. Have children tell what

they can do to show their fathers they love them.

Present each child with a cut out man, with these words written on: "We love our father dear, and we will help him all the year."

Fifth Sunday, May 31, 1925

Text: Sunday Morning in the Kindergarten. Lesson 15.

Subject: Baby Boy Moses.

Objective: To teach that God blesses those who put their implicit trust in Him and are earnest in their efforts.

Rest Exercise: Let children suggest things they can do for parents. Sing and dramatize, "Mother's and Father's Love," from Patty Hill's Song Book.

Suggestions to Teachers

This lesson presents another phase of parental love, protection—Heavenly Father's protection. There are many ways that parents protect their children. Lead the children to see this and that in many ways Heavenly Father protects His children, if we let Him.

It is necessary for us to be willing to listen to and obey the counsel of our parents and of our Father in Heaven, if we want to be protected.

Bring it down to the child's life by taking a home circle, a bird's nest, and lead them to see how little birds are cared for by parents, and children. Birds listen to parents when they are warned of danger. So should we. Lead the children to see how they can help parents by caring for young brothers and sisters, as Miriam did.

Present each child with a cut out baby with these words written on: "Baby dear, we'll care for you, so never fear."

Preview Questions for May

(Teachers send your written answers to the following questions one week before the Union meeting in your stake at which these lessons will be considered, to the Kindergarten department supervisor on your stake board.)

1. What promise did Hannah make to Heavenly Father when she prayed for a child?

2. How did Father Alma show his love and faith?

3. What event took place in the life of Alma, the younger, that he might know God and serve Him.

4. How was the mother of Moses favored by trusting in our Heavenly Father?

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

How About Your Stake?

A filled out report blank came into our possession last week. This is one of the first we have seen recently. As we glanced it over we wondered how many stakes will do as well for January.

In this report, Samuel J. Moore, Jr., superintendent of Religion Classes of Alpine Stake, reported 18 Wards and one branch in the stake, all with organized Religion Classes running. Furthermore, Superintendent Moore reports that 18 wards and 1 branch have reported for the month of December—a remarkable record for Religion Classes.

In his stake, Mr. Moore reports 1284 enrollment and 966 average attendance. This is another good record. Any stakes that approach this record or can show a better one will do us a favor by reporting their conditions to us. Now that the year is drawing to a close we should like to print a few facts concerning the progress of the work if we can come into possession of them.

Objectives in Teaching

Now that the Religion Class year is rapidly coming to a close, it would be well for the teacher to check up in order to see if milestones have been reached and passed. A question asked of one's self will sometimes assist in taking the inventory. The teacher might ask some question as this: What do my pupils know that they did not know when Religion Class began? Or, better still, in what way has Religion Class improved the conduct of my pupils? What do they like better than they did? What vices do they abhor more than they did?

Teaching that is not transformed into action and thinking, into the very moral fibre of the child, has really not carried over with a hundred per cent of power. As a result of the Religion Class work,

children ought to like good things better and to dislike evil more.

Of course, the child should have some knowledge more than he had at the beginning of the year, but knowledge is not the most important thing. He ought to be able to show an improvement in conduct, that he has established certain fixed and good habits.

The child who has formed the habit of prayer, or the habit of regularity at religious exercises, or the habit of thinking of moral obligations, has done much more than the child who has memorized all of the lessons and yet has not put any of them into practice in his own life.

Of course it is very difficult to get a mathematical check on such things. The teacher can only watch and weigh. He might be able to work out questions that will reveal the thought habits of the pupils, or he might tell stories that are calculated to bring forth reactions that will reveal habits of thought or conduct. Even such tests, however, may lead to false conclusions. Some enlightenment may be found in the home of the children. Parents may be able to say whether lessons have taken root in the lives of the youngsters or not.

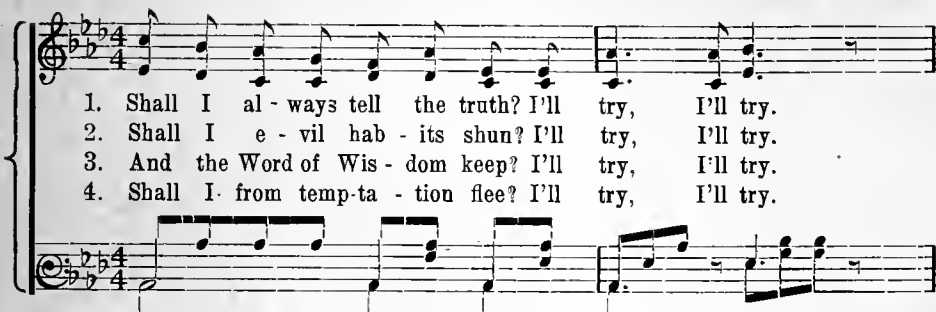
If observation, tests of various kinds, and information from the home of children indicate that the objectives the teacher has had in mind have not been attained, then during the succeeding classes the teacher may be able to emphasize his objectives a bit more.

Three months, only, of Religion Class work remain. In many schools not even that much time is still available. Teachers should now begin to round out the work and build up a good strong church climax. A strong finish this year means a strong beginning next. The child who has really caught the spirit and has formed the habit of Religion Class attendance will be easier to get back again at the opening of school.

There is little pleasure in the world that is true and sincere beside the pleasure of doing our duty and doing good. I am sure no other is comparable to this.—Tillotson.

I'll Try

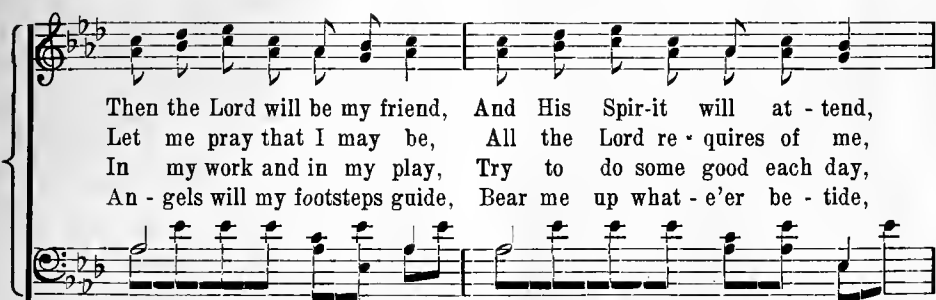
Words and Music by JOSEPH H. DEAN.



1. Shall I al - ways tell the truth? I'll try, I'll try.
 2. Shall I e - vil hab - its shun? I'll try, I'll try.
 3. And the Word of Wis - dom keep? I'll try, I'll try.
 4. Shall I from temp - ta - tion flee? I'll try, I'll try.



And be prayer - ful in my youth? I'll try, Yes I'll try.
 And be kind to ev - ery one? I'll try, Yes I'll try.
 Health and strength I then shall reap? I'll try, Yes I'll try.
 Hay - py then I'll ev - er be. I'll try, Yes I'll try.



Then the Lord will be my friend, And His Spir - it will at - tend,
 Let me pray that I may be, All the Lord re - quires of me,
 In my work and in my play, Try to do some good each day,
 An - gels will my footsteps guide, Bear me up what - e'er be - tide,



Guide and keep me to the end. I'll try, Yes I'll try.
 That at last His face I'll see. I'll try, Yes I'll try.
 Keep the straight and nar - row way. I'll try, Yes I'll try.
 Truth and right be on my side. I'll try. Yes I'll try,

CHILDRENS SECTION



The Story of Little Pin

By Jessie M. Robinson

At first, Little Pin did not know that he was one of the most useful as well as one of the most common things in the world.

Little Pin was made of red copper and zinc which had been melted together and run into molds to form plates. In the factory where he was made a string of great machines stood in a long row. The first machine cut out strips from the copper and zinc plates. The next machine made the strips into long wires. The next cut and molded these and passed them to another machine. This machine put on Little Pin's head. The next one gave him his points and the next one made him nice and shiny. Then he was dropped into a box with millions of his brothers and sisters.

The big box in which he lay was carried to another part of the factory where a pretty girl stuck him in a green paper in a row with about forty other pins. This was folded up and wrapped and packed away in another big box.

Soon after that he found himself in a train going to a great city. There he was unpacked in the basement of a large dry goods store and carried up to the notion department. He was then placed in a little wooden room on the counter where everyone could see him.

One day a poor little girl named dolly came in the store and bought Little Pin and his brothers and sisters. She put them in a large basket and

then she went from house to house trying to sell them.

The next morning a kind old lady bought the paper in which Little Pin lived from the little girl. The old lady took Little Pin out of the paper and pinned him to her dress. In a little while he pried himself loose, and fell upon the table over which the old lady was bending. When she went to set the table that night for supper, he was brushed onto the floor. There he lay for several days as the old lady was quite feeble and couldn't sweep until her little granddaughter came to help her tidy up her rooms.

One day, the little girl came and, much to Little Pin's joy, she tried to find all the pins that she could. "Oh, I hope that she finds me," he sighed. "I have been on this cold, dirty floor quite long enough!"

And as she picked him up, he heard her murmur, "Pick up a pin, and all the day you'll have good luck." He answered, and hoped that she heard him: "Of course, I'll bring you good luck for being so kind as to take me away from this cold, dirty floor."

She pinned him on a piece of bright, red ribbon so that the next time her grandmother wanted him, she could see where he was.

Not long after, a neighbor's little boy came in to see the old lady. He carried a little toy engine and a little coal car. They had come apart, and he wanted a pin to fasten them together. The old lady took Little Pin from the bright red ribbon, bent him, and fastened him to the little iron engine and the little coal car. Little Pin stayed in this useful position for a long, long time.

After several years, the little boy had grown older and didn't care much about playing with trains any more, so he gave the little train away. And to whom do you think he gave it? Why, to a little boy who was Dolly's brother. And, as you know, Dolly was the poor little girl who first owned Little Pin.

One day Dolly picked up the little train and looked at it quite a long time.

"Don't you know me, Dolly?" Little Pin kept asking, and soon he was delighted to hear Dolly say to her little brother:

"Maybe, Jimmy, this poor little bent pin holding these cars together is one that I have sold."

"Yes, yes, I am," said Little Pin, eagerly, and hoped that she had heard him.

One day, Dolly's little brother left him out in the rain. In a few weeks Little Pin became so rusty that he fell all to pieces, and that was the end of Little Pin. But like all the pins, he had led a very useful life.

Work Before Play

Margaret came rushing downstairs just as the rest were finishing breakfast.

"Bob," she called fretfully, "have you seen my history? I've looked everywhere and I can't find it."

"You might look where you put it last night, on the hall tree. That's where it was when I got my arithmetic to study last night," he answered.

"I didn't get time to open it, much less study, and I just know Miss Lewis will ask me the hardest question," Margaret pouted, propping her book up and preparing to study as she ate a hurried breakfast.

"Here, daughter, we can't have that; you will ruin your health," father said firmly, as he took the book. "Why

didn't you have time to study last night, if you needed to study out of school hours?"

"I did mean to," Margaret confessed, flushing a little; "but Lucy Mae wanted me to teach her to make that new kind of fudge, and before we knew it was so late, mother called me to supper."

"And after supper?" father questioned.

"Well, Lucy loaned me her new book and told me a little about it, and I thought I would just read a little bit to see how it started, and I—I guess I forgot to quit, and I didn't hear the clock, so I was late getting to bed, and I woke up too late to study this morning. I just know I will have to stay in after school, and it's our night for basket-ball practice," and two big tears rolled down Margaret's rosy cheeks.

"All of this worry and hurry because you put off what you knew must be done, and now you can't catch those hours you lost yesterday. Let's agree, Margaret, that for one week you do all your lessons and work before you play, and at the end of the week will see if you care to go back to your old way," father said.

Margaret didn't answer as she ran off to school, putting on her sweater and cap as she ran.

A week later, a happy, rosy-cheeked girl ran in to breakfast from a race with Bob.

"How does your new plan work, daughter?" father asked, as she ate a leisurely breakfast.

"Just fine, father. I have twice as much time to play, and it's lots more fun when you don't have to keep trying to forget that you ought to be studying," Margaret laughed. "Miss Lewis says, if I keep on as I have this week, I'll win a scholarship."—Mrs. Ward.

A loving smile is like a sunbeam. It is quiet and gentle, but it has tremendous lifting power.

The STORY of BUB — and — RUNTY-DOG

by
Losada Carlyle



His name wasn't Bub at all, but everyone at Piney Farm called him that. The name that he wrote on his lesson papers when he went to school was Richard Parker Bailey. It was too big a name for such a small boy and far too grand. Mr. Smith, who owned Piney Farm, had taken Bub out of a Home as he needed a boy to run errands and do chores about the Farm. The Home wasn't a home like yours with a Papa and Mama and brothers and sisters. Goodness, no! It was big and had as many beds in it as a Hospital. It was a Home for poor little boys and girls who had no one to take care of them.

And the Farm wasn't an ordinary farm either. It wasn't a bit like Grandpa's farm, but about a hundred times bigger. In fact it was what is called a stock farm. A stock farm is where the very best breeds of cows, horses, ponies, dogs and even chickens are raised to sell to people who like to have the very best of everything. A great many men worked on Mr. Smith's big barn and they slept in a long, low building back of the cook house. Bub was given a room all by himself in this building. Here he could curl up on his cot after the supper work was done and read his school books till it was too dark to see.

For Mrs. Smith did not like Bub very much. She would not let him

sit in the warm kitchen and read. You see the kind of little boys she liked were handsome, plump ones with dark hair. Bub's clothes were old and he was thin and had red hair. Perhaps he didn't get quite enough to eat at the Farm. He ate with the hired men and they were so hungry after working hard all day that they gulped their food before you could say "Lollypop!" Bub always ate slowly.

One day, Mrs. Smith found the hired girl heaping up Bub's little plate and she scolded terribly. "Beggars shouldn't ask for a second helping. The brat doesn't earn his salt now!"

He really did earn nice big meals for he carried heavy pails of milk and water and fed the chickens and dogs and went on errands all day long.

Still Bub had a great many friends. These friends were the horses and ponies and dogs. The ponies would rub their shaggy heads against his sleeve begging for bits of hard cake he had saved from his desert. And all the dogs, Airedales, Wolf-hounds, Collies and ever so many other kinds would bark with joy when Bub passed their kennels. They had all learned to shake hands with him and loved him because they knew how kind he was. Even Mr. Smith who owned the Farm said that Bub was wonderful with animals.

Then very early one bright spring morning when Bub was making his usual round of the kennels he saw that Mr. Smith and one of the hired men were standing in front of the house where Queen Bess lived. Queen Bess was a beautiful collie who had won many prizes at dog shows. She



"Please, may I have him?"
Bub pleaded.

had six cute, little puppies. Mr. Smith was saying to the hired man, "John you'd better get clear of that runt pup. It's only in the way of the others and will never be any good."

Bub knew quite well which puppy Mr. Smith meant. It was his favorite puppy. But it was very tiny and its bigger brothers and sisters didn't let it get enough to eat. Mr. Smith walked away and Bub saw John pick up the runt puppy and start to walk away, too.

Then of a sudden Bub knew that he must save that puppy. He ran after John and caught hold of his arm. "I want that little puppy for my very own. I'll teach him to drink and build him a little house. Please, may I have him?" Bub pleaded.

Now John had a kind heart and he knew how lonely Bub was, so he said, "All right, Bub, but keep him out of Mr. Smith's sight."

Bub cuddled the tiny black and tan puppy in his arms and the puppy looked up at him with eyes that were very big and hungry looking. He was just like a little bag of bones. The little dog was a great deal like Bub. Nobody wanted either of them and so they had to want each other.

The little boy fixed up a nice soft box for the puppy in one corner of his own room. He wrapped up the puppy in his old coat and went to the barn where the men were milking. Soon he came back with a big dish full of warm, foamy milk and held it up to the puppy's mouth. At first he just made a little snuffing sound but by night he was lapping away at the milk as though he would never get enough. Two or three times each day, Bub brought in milk and crumbled in it bits of cake and bread he had saved from his own meals. Every day the little dog grew rounder and happier. Bub had named him Runty-Dog but the name didn't fit him any longer. And when fall came the dog was frisking at Bub's heels as he went on errands.

One day Mr. Smith asked John what pup that was running always at Bub's heels. John told him the story of how Bub had cared for Runty-Dog and had taken such good care of him that he was now just as big as his brothers and sisters. Mr. Smith only laughed and



said something about Runty-Dog winning as many prizes as his mother, Queen Bess. Bub was glad because Mr. Smith wasn't angry, but that mention of prizes worried him. He knew that Runty-Dog was very big and beautiful but he hoped no one else would notice it.

Bub almost wished that Runty-Dog was little and ugly as he had been at first so that no one but he would ever want the dog. So, whenever people came to the farm to buy animals, Bub would shut Runty-Dog up

in his room so that no one would see him, or want to buy him.

Runty-Dog had learned many tricks from his little master. The best one was Playing Soldiers. Bub would point a make-believe wooden gun at Runty and say "Bang!" very loudly. Then like a flash, Runty-Dog would fall over on his back as though he

**Like a flash,
Runty-Dog would
fall on his back.**



really and truly were shot. It was very funny.

On a sunny afternoon in autumn, Bub and Runty were playing the soldier game near the hedge fence in the front yard. All at once Bub looked around and there was a big blue automobile stopping in the driveway. A very pretty little girl in a velvet coat said, "Papa, I want that dog for my birthday present. I thought at first that I wanted a little tiny dog but now

I know that I want this one. He is so smart."

Bub heard that and he ran and ran with Runty-Dog following after him to the little room where Bub slept. He called the dog in and shut the door.

They would come after Runty-Dog and they would take him: Nothing he could say would prevent them. He threw his arms about the dog: "Good-buy, Runty! Good-bye, Runty," he said over and over again.

Sure enough, pretty soon Mr. Smith came and took the dog away. Mr. Smith was angry because John would not come for the dog, so he jerked the dog away roughly. Runty-Dog gave one little yelp and very soon Bub heard the sound of the big car going away down the drive.

Bub finished the evening work with a heavy heart and didn't even taste the extra large portion of chocolate pudding which the kind hearted kitchen girl had placed beside his plate. It took him a long time to get to sleep. He tried to reason the thing out but all he could think was, "The dog was mine. It was! It was! I saved its life—" At last he slept and dreamed that Runty-dog was back and scratching at the door with all his might and main.

Suddenly Bub sat up in bed staring into the darkness. There was certainly a scratching sound at the door! Quickly he ran to the door and threw it open. A furry shape bounded in out of the darkness and threw itself upon him, whining all the time deep in its throat as though to tell Bub something that had been very bad, indeed. It was Runty-Dog with his silky coat all draggled and muddy. Bub hugged the dog close to him and they were both too happy for words. Runty-Dog had traveled miles and miles back to his little master, but it was all right now and soon happy Bub and the tired dog were asleep on the little cot.

All the next day they played and

played, but late in the afternoon Bub saw the big blue car come up the drive. He and Runty-Dog hid in the big



stable, but it wasn't long before John came and called to Bub.

"The gentleman wants to speak to you, Bub. I think I would go if I was you, Bubby," John told the boy. Bub winked bravely so that John might not see him cry and he and Runty went over to the man in the car. The little girl was in the front seat today, too.

"My little girl and I both see that it's no use trying to keep the dog without you. What do you say to going home and living with us? Ruth needs

someone to play with—" said the big man and smiled at Bub.

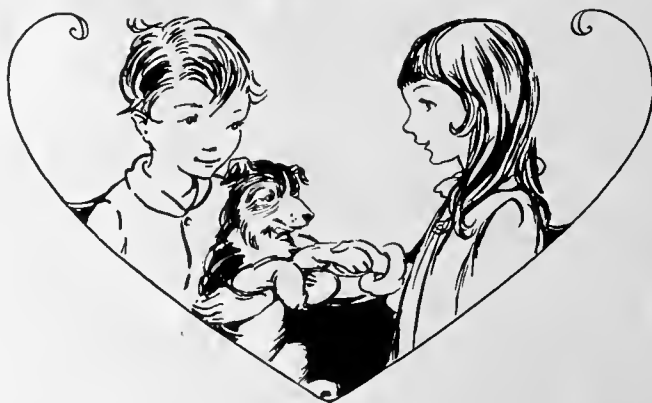
"Please, do come," cried the little girl named Ruth, "we'll have lots of fun teaching Runty new tricks. I'll let you ride my pony, if you'll come."

So that was why, when the big, blue car returned to the city that evening, Bub and Runty-Dog went along with Ruth and her Papa. You see John had told Ruth's Papa all about how Bub loved Runty-Dog and raised him from a puppy and that made them very sorry about taking the dog away from him.

It was then that Ruth said, "Why can't we take the little boy, too, Papa? If he hasn't any father and mother he must be awful lonesome. Why can't he go home with us?"

And as Ruth's Papa always did everything he could to make his little girl happy because she didn't have any mother, they did take Bub and his pet to the city with them.

You wouldn't know Bub now. He is big and strong and tall and his clothes fit him. He is in the eighth grade and does fine work in school. But no one ever calls him Bub any more; they always call him "Richard." As for Runty-Dog, he is middle-aged now and does not like to romp around as he did when he was a puppy, but he still knows all his old tricks and many new ones that Ruth and Richard have taught him.



Shadow-of-a-Leaf

(Retold from *Sherwood* by
Alfred Noyes)

By Anna Musser

Shadow-of-a-Leaf was a silly little fellow, for the fairies had stolen away his wits. But he was glad of that because now he could enter fairyland and play with elves and gnomes and other fairies as often as he pleased. Oberon and Titania, the monarchs of fairyland, were his friends.

"But the greatest king and queen," thought he, "are Robin Hood and Lady Marian." He lived with these two and made them merry with his silly sayings.

As you probably know, cruel Prince John was Robin Hood's greatest enemy. When his brother Richard, the real king, was away, John tried to take Robin Hood's life, but the good king returned just in time. Then Robin and Marian were married, and all who were loyal-hearted rejoiced. But Shadow-of-a-Leaf was not really happy, for he had had a fearful dream.

"O my Lady," he said to lovely Marian, when he was alone with her, "you must beware of four gray walls and a black nun!"

She laughed, for no one ever listened seriously to the little fellow.

"I know it was only a dream, but it means death. Tell your Robin Hood and make him believe."

But she was thinking of something else and merely smiled. Very much hurt, he slipped away to the forest to see his fairy friends.

"Yes," Oberon was saying solemnly to the crowd assembled there, "King Richard is dead, and wicked John holds the scepter of England."

"What will happen to Robin now?" several asked breathlessly, for the fairies all liked this generous man.

"He and his Lady are surely in grave danger," said Titania.

"But we—you—can do *something* surely," cried Shadow-of-a-Leaf.

"We have little power over men's fates now," sighed Oberon. "Still there is one thing."

"What?" asked everyone.

"The two might enter into the joys of fairyland, even if death does come," he said slowly. "They might enter our gates and know our great joy and wisdom if some one would give his life for them."

"But we do not die," objected one little bluebell girl.

"Death for us," explained the King, "means to be locked outside of fairyland's gates, never (so far as we know) to enter again, and finally to die as mortals do. What comes then we do not know."

Shadow-of-a-Leaf listened, horrified at the very idea of giving up one's fairyland pleasures.

Now when Prince John became King John he sent his soldiers to the forest to find Robin Hood and Marian, for he was sure they had gone there for safety. He did not catch them, but he wounded Robin Hood. Kind nuns from a nearby abbey took the poor man within their gray walls to care for him. Then a strange nun in black called at the abbey. She said she was Robin's friend, and, being very skillful with healing, she would like to have charge of him.

No sooner had they left her alone with her patient than she lanced a vein in his arm to make him bleed to death, for she had been plotting with King John. Marian entered the room, and the cruel nun shot her with Robin Hood's bow. He, hearing the girl's voice, staggered over to her, and the lovers lay dying together.

Then gradually a gleaming gateway appeared in the dusky evening light. Magestically the gates swung open to the music of throbbing songs and clear little bells, and all the fairies streamed out. They gathered about the dying

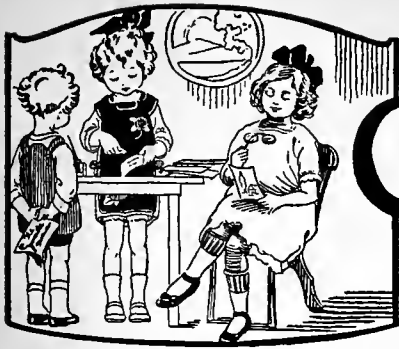
pair and gently bore them into the beautiful kingdom beyond the gates which clashed behind the singing host.

But someone had stayed behind, for that had to be. Someone must give up

his right to enter the resplendent kingdom. A small figure crept to the closed gates and then resolutely turned his back to the light. It was Shadow-of-a-Leaf.



"A SMALL FIGURE CREPT TO THE CLOSED GATES"



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Just a Little Chat

"Good morning, Mrs. Evans. Ma sent me over here fer somethin'."

"I'm six years old my next birthday, an' en I kin go t' school—but I'm too smart fer that. I've had lots of good exercise fer my brains. I fell off the bench the other day and 'most busted 'em. That's a little too rough a' exercise fer brains though."

"I know lots of 'rithmetic. Bob's teacher asked him if 42 bushels of wheat grewed on a' acre what grewed on half of it, an' he wuz too blame stupid to think. If I'd been there I'd a said wheat."

"What's spellin' like,? That must be how ye take kids out o' spells, an' I know that already. When our baby bawls an' goes off in spells Ma just dumps him in the water bucket, an' he soon comes out. I kin do that."

"I kin sure write good. I kin write H an' T, an' I, an' O, an' I kin make X when Bob's got a holt of m' hand."

"I don't know much about readin' but I'm smart in that, too. Is it like washin' dishes or blackin' stoves?"

"Bob says ye hafta rake yer brains

fer gogerfy. Have you ever had yer brains raked, and does it hurt much?"

"I bet language is easy as a whip. Bob says it's where ye learn t' talk good, an' I kin talk most perfect. an' I don't ever git tired."

"—Oh dear, ma's callin' me an' I fergot what she sent me fer."

Ora Pate,
Box II,

Age 13.

Sage, Wyoming



Photo by La Mar Petersen,
135 So. 11th East,
Salt Lake City, Utah

Age 13

The Bear

A light snow had fallen the night before. Old Ben was wandering about a field trying to find his donkeys.

"Vell," grumbled the old man, "I guess I will quit looking for dem donkeys."

Just then his keen old eyes caught sight of a track partly hidden in the snow.

"Vat is dat," he cried, dropping to his knees and brushing the snow out of the track, but it did not show plainly so he went to the next one which was not covered, and which showed more plainly.

"It's a bear," chuckled Ben, and he started to the village to tell the people of his discovery. As he entered a side street he met three men whom he told about the tracks.

"Well, boys," said a man named Barnes, "get your guns and we will have some fun."

Old Ben had told them where to look for the tracks. The men trailed the bear all day, but late in the evening Mr. Bruin crept into a cave.

After a hasty council Barnes decided to stay on top the cave and shoot the bear when it came out. The others would stay below and build a fire to smoke him out. Pretty soon a light breeze sprang up and blowed into the mouth of the cave and a strong smoke went with it. And presently a choking cough warned the men.

Just then a great, shaggy form came rushing out. The men who built the fire waited to see no more, but turned and ran for their lives. Barnes was so excited he dropped his gun right in front of the bear, who thought the running men meant to hurt him, and started in pursuit. Barnes seeing his comrades in danger leaped down, seized his rifle and raced toward a small knoll. Soon his comrades came puffing up.

"Wait a minute," called Barnes, but the sound of his voice made them run

the faster. Then Barnes shot the bear and turned around to see where his companions were. They were running so fast you could play marbles on their coat tails.

Clyde Snow,
Monticello, Utah.

Age 13.



Photo by Charles Roberts,
1060 N. Bonnie Brae,
Los Angeles, Cal.

Age 9

My Pets

Dear little friends:

I sure enjoy reading your little letters and poems in the *Juvenile*. I have one little sister, 7 years old. We live on a farm and have good times together. We have a little pet kitten, also two pet calves. We feed our little calves from a bucket. Our kitten goes with us to feed our calves but he always wants us to feed him first. We

can wheel our kitten in our doll buggy.

When we come home from school
our little kitty meets us at the gate and
mews for us to carry him back to the
house.

I am your little friend,
Edith Prisby,
Age 8. Overton, Nevada.

To the Children's Budget Box

Say, friends, but I sure do smile,
When it's almost time for the Juvenile,
I like to read the Budget Box,
Composed so well by the little tots.

This poem I send as a letter to you,
To give you my thanks and friendship
true.

I've enjoyed the poems from large
and small,

I've smiled at the drawings and en-
joyed them all.

I thank you, Instructor, for the prizes
I've won,

The poems I write are not work but
just fun,

I hope your writers will all think the
same

And send in more writings for neither
prizes nor fame.

In hope that you this message will
receive,

For a short time now I'll take my leave.
I'm going to be patient while I watch
For the next month's coming of the
Budget Box.

Mary Empey,
Age 15. Bloomington, Utah.

U. S. History.

U. S. History! The very words
arouse a thrill in the heart of every
true American boy or girl.

History is the record of our coun-
try's life, its struggles, its triumphs
and achievements. The purpose of
this wonderful study is to teach us, the
American children of today, of the
struggles of our forefathers, of their
heroic example, set for us to follow.

It is of vital interest and importance
that we should study U. S. History.
It will teach us as nothing else can,
of the wonderful men who have given
their lives for America, to gain for her
the honor and glory which she right-
fully deserves and which we as Amer-
ican citizens enjoy.

The memory of the great Civil War
in 1861, when the great President
Lincoln, just and farseeing, watched
over with sleepless eyes the fate of
our United Nation, will forever remain
and awaken in the breast of every loyal
American boy or girl the unquench-
able fire and thrill of patriotism to his
country, and each will rejoice in the
fact that America is in truth, in every
sense of the word, "The land of the
free and the home of the brave."

Jeannette Herron,
244 Reed Avenue,
Age 11 Ogden, Utah



OUR SPITZ PUPS
Photo by Keith Grover,
Hollister, Idaho,
P. O. Drawer F

Age 12

A Kindness Rewarded

There lived a little boy and his mother in a little cottage by the road side and not far off there lived an old bachelor. Every morning he went hunting and at night he would bring bear and other meat to the widow.

One morning they noticed that there was no smoke from the neighbor's chimney, and that night he did not bring any meat to them.

They went over to his house to see what was the matter and found the poor man sick.

They took him home and nursed him back to health again. Thus they rewarded his kindness to them.

Elmer W. Johnson,
Box 495,

Age 10.

Thatcher, Ariz.



MY GRANDPA

Photo by Retta Coombs,
Cardston, Alberta, Can.

Age 12

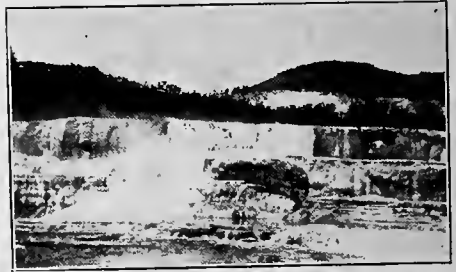
The Saw

As I was going through Arkansas
I saw the biggest saw you ever saw;
And if you ever saw a saw as sharp,
As that saw I saw in Arkansas,
I'd like to see your saw saw.

Willie May Hall,

Age 10.

Salina, Utah.



CANARY SPRINGS, YELLOWSTONE PARK

Photo by Helena Call,
Pocatello, Idaho

The Program

The program was a great success,
Of the numbers I'll try to tell:
The solo on the Saxophone
By Charles, was played very well.

C. A. had a very good reading,
And D. K. sang a sweet song.
The piano solo was pretty,
And not a thing went wrong.

The impromptu talk was pleasing,
Delivered by prosperous John;
The lights glittered very brightly,
And we listened out on the lawn.

The applause that followed was thrilling,

So thrilling, we decided to do
It all over again in a moment—
That moment I never will rue.

So, my friends, now take advice,
And follow this wise old rule:
Never wander away from your part,
But stay right close to your goal.

Roxey Nickerson,
Box 88,

Age 13

Grantsville, Utah.

Just Boy

What a funny little boy you are,
You get into the cookie jar;
You take as many as you can carry,
Those you don't eat you hide or bury.
You go to the orchard for a pear,
You fall from the tree and your pants
you tear.

Then you decide to fish in the brook,
You get a line and then a hook;
You sit and fish hour by hour,
Until you begin to lose your power.
When you decide it's getting late,
You jerk out the hook and yank off
the bait.

The sight of home is indeed a joy
To you, little tired and hungry boy.

Von Parkinson,
719 Logan Ave.,
Age 12. Salt Lake City. Utah.

The Disobedient Boy

Dan and Jane lived with their Aunt Nell. One rainy day they had to stay in the house. This was very miserable for them because every thing they touched their Aunt Nell would say, "Leave that alone." And every sound they made Aunt Nell would say "Stop that noise."

They played house for a while but Dan was so contrary he wouldn't keep house, for then he would be a tom-girl. At last Aunt Nell let them go to the barn to play, but they were not to leave the barn even if it did stop raining.

Dan and Jane played dentist. Dan was the dentist. Jane brought ears of corn and Dan pulled out the kernels with a monkey wrench. Each kernel pulled was a tooth and each time he pulled one Jane squealed as though it hurt. They had had lots of fun for a while but soon got tired of it and thought they could have more fun playing with the little white pigs.

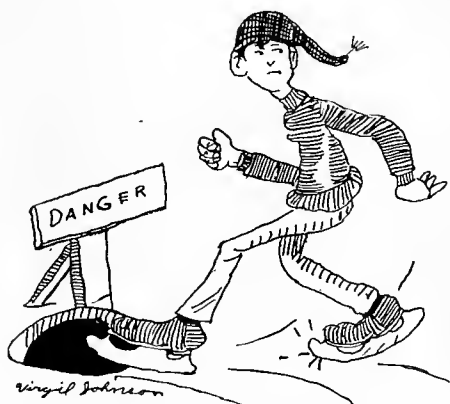
Dan put on his Uncle Bert's boots and went to the cow shed to get two

pigs. The mud was deep and the boots were so large he could hardly walk.

He was nearly back with the two pigs when he got stuck in the mud. Dan tried to get loose but couldn't move his feet. So he stepped out of the boots and then tried to pull them out of the mud. Just as he gave a good, hearty pull on one out it came so easily that Dan over-balanced and down he sat right in the mud. They ran to the house to get the mud cleaned off. When Aunt Nell saw them she was very angry, but Uncle Bert only laughed.

Arthur Letchfield,
Purple Springs,
Alberta, Canada.

Age 11.



LOOK AHEAD, NOT BACK

Drawn by Virgil Johnson,

Age 10 Monroe, Utah

The Dashing Waves

The dashing waves along the beach
With eager arms in waiting reach,
Rushing to the rocks they flow
Dancing, prancing as they go.

Glittering waves which never end,
Swiftly gliding as they bend—
Tumbling, rushing they come to you
Dashing, splashing in the mists of blue.

Age 12.

Eunice M. Jones,
R. F. D. No.4, Box 3
Sandy, Utah.

**SHELTON RIRIE**

Photo by Julia Dean Ririe,
Magrath, Alberta, Canada

Age 10

The Terrible Wind

The wind once said to itself, "I am going out and do all the damage I can." So off it went with a whirl and a roar. It grew stronger and stronger, and the people seeing it coming toward them shaped like a huge funnel upside down shouted, "A tornado! A tornado!"

They ran as fast as they could for their storm cellars, but the wind overtook them before they could reach shelter. Parents and children became separated. Some of the people were picked up by the wind and carried for long distances, many of them lost their lives by being dashed to the ground or against trees and other ob-

jects that withstood the storm. Houses and barns were blown down and trees were uprooted. But the wind as it passed howled with delight at the damage it had done.

Age 11. Maud Babcock,
Box 121 2 Tucson, Ariz.

The Brook

I come from the mountains where the
snow lies deep,
And trickle from the crevices of rocks
that are steep,
Over blades of rocks I fall and splash,
As down the hillside I tumble and
dash.

I water the plants and evergreen trees,
And quickly they grow as every one
sees;

I flow through the meadows and down
the glen,
And form a pool around the bend.

Eunice M. Jones,
R. F. D. No. 4, Box 3,
Age 12. Sandy, Utah.



Drawn by Elizabeth A. Sundahl,
Age 13 Oak City, Utah

SOLUTION OF DECEMBER CROSS-WORD PUZZLE

L	Y	M	A	N		O	G	D	E	N
E	A	R		A	S	H		A	C	E
A	L		B		A		V		H	E
	E	M	U		L		A	D	O	
A		A	R	T	I	C	L	E		T
C	A	N	N	O	N	V	I	L	L	E
C	H	I	T		A		D	A	Y	S
L	E	A		A	P		Y	E	T	
A	M		U	R	B	A	N		S	I
I		E	R	E		T	E	N		E
M	A	G	N	A		H	E	B	E	R

Winners

Ruth Christofferson, Lehi, Utah.
 Alton Harris, Rexburg, Idaho.
 Wayne Roskelly, Fairfield, Idaho.
 Ann Wallace, Delta, Utah.
 McKay Winyet, Monroe, Utah.

Honorable Mention

Zola Anderson, Fillmore, Utah.
 Violet Baird, Ioka, Utah.
 Anna Bartlett, Terreton, Idaho.
 Eliza Beus, Ogden, R.F.D. No. 4, Utah.
 Clarence V. Bigler, Collinston, Utah.
 Ruth Brinkerhoff, Huntington Park, Calif.
 LaVon Brough, Tremonton, Utah.
 Margaret Buck, Montpelier, Idaho.
 Mary Burgess, Altonah, Utah.
 Elizabeth Ann Capell, Robin, Idaho.
 Ireta Carter, Idaho Falls, Idaho.
 Nelda Carter, Provo, Utah.
 Ruth Chantrill, Newdale, Idaho.
 Emaline Chatterton, Franklin, Idaho.
 Phyllis Clarkson, Hayden, Arizona.
 Reese Cutler, Preston, Idaho.
 Albert J. Farnsworth, Col. Dublan, Chih., Mexico.
 Margie Fitzpatrick, Weston, Idaho.
 Elmer Francis, Gridley, California.
 Russell Garner, Sugar City, Idaho.
 Mark Garrett, Garland, Utah.





Thomas T. Grimshaw, Liverpool, England.

Dorothy Hansen, Rexburg, Idaho.
 Katheryn Harris, Idaho Falls, Idaho.
 Golden Higby, Hazel, Idaho.
 Bernice Hill, Medina, New York.
 Cornelia Hill, Logan, Utah.
 Amy Hunt, Cedarview, Utah.
 Erdine Hunt, Thatcher, Arizona.
 Mary Hunt, Cedarview, Utah.
 Marjorie Jacques, Green River, Utah.
 Lorena Jeffs, Oakley, Idaho.
 Grace Jenkins, Salt Lake City, Utah.
 Neva Johnson.
 Ruby Kelly, Overton, Nevada.
 Lynn Kloepper, La Grande, Oregon.
 Gertrude Kunzler, Rosetta, Utah.
 Beatrice Larsen, Tetonah, Idaho.
 Margaret Mabey, Marion, Idaho.
 Verda Matteson, Idaho Falls, Idaho.
 Virginia McCarty, Los Angeles, California.
 Jeanetta E. McFarland, Moore, Idaho.
 Erma Meyerhoffer, Rockland, Idaho.
 Wilma Miller, Portland, Oregon.
 Elma Monsen, Aberdeen, Idaho.
 Della Moosmann, White Rocks, Utah.
 Henry J. Nicholes, St. George, Utah.
 Roxey Nickerson, Grantsville, Utah.
 Hazel Nielson, Greenwich, Utah.
 Virgia Oborn, Vernon, Utah.
 Delsa Olson, Fairview, Utah.
 Mamie Olsson, Logan, Utah.
 Bernice Orton, Salt Lake City, Utah.
 Verl Parker, Fillmore, Utah.
 Natella Polson, Idaho Falls, Idaho.
 Sylvia Probst, Midway, Utah.
 Phyllis Rickey, Cedar Rapids, Iowa.
 Lenore Scoville, Raymond, Alberta, Canada.
 Edith Sharp, Corvallis, Oregon.
 Merrill Sharp, Rigby, Idaho.
 Arthur Skewes, Moab, Utah.
 Aldyth Skidmore, Preston, Idaho.
 Rawlin Smith, Burley, Idaho.
 Esther Snow, St. George, Utah.
 Florence Sperry, Salt Lake City, Utah.
 Bennion Taylor, Col. Dublan, Chih., Mexico.
 Ruth Taylor, Elk Grove, California.
 Genevieve Thomas, Oxford, Idaho.
 Clayton Vawdrey, Draper, Utah.
 Noel Vawdrey, Draper, Utah.
 Arlyn Vernon Vernal, Utah.
 Lynn W. Tidwell, Latuda, Utah.
 Ellen Ward, Richfield, Utah.
 Verla Ward, Newdale, Idaho.
 Mae Ella Webster, Columbia, South Carolina.
 Fay White, Provo, Utah.
 Olive White, Moccasin, Arizona.
 Nora Whittaker, Hatton, Utah.
 Stella Wootton, Sandy, Utah.
 Myron Abbott Zundel, Plymouth, Utah.






Mr. Mixie Magpie



IV.






"ISN'T he a funny , Buzz! Maybe he isn't a bird, or a  either; but somebody that a bad old  has changed into a  till a princess comes and promises to marry him!" said







. "They's no such a thing as a , or a , either! Folks just made 'em up out of their ; 'cause my father said so, and he's a doctor and ought to know," answered Buzz.  shook her  soberly; "I b'lieve in 'em, anyway," she said.



They found Buzz's  had just come down-stairs. "O Daddy! There's a sick-a-bed  out in the



. Bobette found him, and we want you to make him well, please!"  took his 's hand and pulled him towards the .

Daddy's  went very wide open, and his  made a big round **O**, and he went along with  and  to the



. "He's a talking ," said .







"He scared us most to pieces telling me to get him some breakfast. How do you s'pose he learned to talk, Daddy?" "I don't know, Boykins," said

















"Maybe somebody lost him out of an automobile, or maybe he escaped from somebody's cage. Of course, he must have been somebody's pet."



Timmy, the , was barking when they reached the , and one  was up a ladder, another clung to the  of Horse Rascal's stall, and two were in the . "Sic 'em! Sic 'em!" cried Mixie's shrill voice from the ,

and Timmy barked at the poor little   with all his might. But he was fastened with a , so they were safe, though they didn't know it. The top  of the  was open, and Mixie stood looking out of it.

When he saw  and  and  he hung his  as though he were ashamed of himself. "I'm

sorry I spoke," he said. "You ought to be!" said . "He's not a very sick patient, Boykins." But when they came nearer, they could see that one  hung limp, so Papa Doctor lifted him out of the . "Poor birdie! He'll

never be able to fly again," he said. "But that won't keep him from getting well, nor from mischief, either."





Weather Good

"I'm looking for someone to loan me \$10."

"Well, it's a nice day for it."

Correct

Teacher: "Who can name one important thing we have now that we did not have one hundred years ago?"

Tommy: "Me."

A Second Helping

"Would you like any more pudding, Bertrand?" asked his mother. And Bertrand, who has just begun to learn geometry, replied: "A segment of about 25 degrees, please, mater."—Morning Post.

No Joke

"Strange," said the first tramp meditatively, "how few of our youthful dreams ever come true!"

"Oh, I dunno," said his companion; "I remember I used to dream about wearin' long pants and now I guess I wear 'em longer than anyone else in the country."

The Retort Courteous

"Tommy," said the teacher, "I wish you wouldn't come to school with such dirty hands. What would you say if I came to school with dirt and ink all over my fingers?"

"I wouldn't say anything," answered the child, promptly. "I'd be too polite."

Doing It Right

"What on earth are you wearing all those coats for?" asked the neighbor.

"Well," was the reply, "I'm going to paint my barn, and the directions on the paint-can say, 'For best results, put on three coats.'"

Next!

Nutt: "You'd better keep your eyes open tomorrow!"

Butt: "Why?"

Nutt: "Because you can't see with them shut."—Stockholm Kasper.

Not Classy Enough

A very self-satisfied man arrived at the gates of heaven, and asked for admittance. "Where are you from?" asked St. Peter.

"Hahvahd."

"Well, you can come in, but you won't like it."—Rice Owl.

Excuse Enough

"Johnny, didn't I tell you to come right home from the barber shop?"

"Yes, Ma."

"Then why didn't you obey?"

"I had to wait while grandma got her neck shaved."—Judge.

The Threat Indirect

"Aw," said Willie, "you're afraid to fight, that's all it is."

"No, I am not," protested Jack; "but, if I fight, my ma will find it out and lick me."

"How'll she find it out?"

"She'll see the doctor goin' to your house."

She Knew Where it Was

Mother had spanked little Mary. The minister called and found Mary sobbing in the hall. "Well, well," asked the minister in his best consolatory vein, "what's the matter?"

"It hurts," sobbed Mary.

"What, my dear?"

"The back of my lap."



That Reminds Me!

I want my husband to go with me to pick out my new hat.



Be a Drummer

It's Lots of Fun and Pays Well

Every boy's fondest dream is a drum. If you didn't get one for Christmas, now is the time. Better than all is an outfit. We have complete sets of the famous **LEEDY** equipment ranging in prices for \$25 to \$100.

LEEDY Drums and Drummers' Accessories are the finest in the world and are made in the largest drum factory in the world. They are used exclusively in such famous organizations as Paul Whitman's Orchestra, Sousa's Band and the United States Marine Band at Washington, D. C., "The President's Own."

We would be pleased to send you a complete **LEEDY** Drum Outfit for ten day's free trial.

Fill in and mail this coupon today.

Dean R. Daynes, Consolidated Music Co.,
48-50 Main Street, Salt Lake City, Utah.

I am interested in **DRUMS**. Without obligation to me in any way, you can send me free, full details about your ten day free trial offer, along with the new **LEEDY** catalog of Drums and Drummers' Accessories and the 1925 supplement and also particulars of your Easy Payment Plan. J.I.

The Oldest and Largest Music House in the Inter-Mountain West where the finest lines of musical merchandise is sold exclusively.

STEINWAY PIANOS, DUO ART PIANOS, AEOLIAN PLAYERS, CONN BAND INSTRUMENTS, LEEDY DRUMS, VEGAPHONE BANJOS, VICTOR VICTROLAS AND RECORDS, PIPE ORGANS SHEET MUSIC, RADIOS, ETC.

Name

Address Box.....

The Most Beautiful of All Wedding Rings

LOVE-KISSED

Their construction is personification of perfection.



None genuine unless **LOVE-KISSED** Motto is on the inside of each ring.

WEDDING RINGS

Design Pat. Reg. Trade-Mark U. S. and Canada

For the Bride on Her Day of Days

The Most Beautiful of all Wedding Rings. The two hearts and lover's knots are artistically hand carved and stand out in bold relief and will last longer than blossom or floral designs. The two hearts and lover's knots have a significant meaning to the marriage vow. To the wearer it will retain what is most dear to her heart; the true love and romance of the wedding day. Made in all colors of 18k gold; also in platinum. No doubt your jeweler or salesman will try to sell you some floral or other design ring. Insist on being shown a "Love-Kissed" Ring before purchasing your wedding ring. "Love-Kissed" Wedding Rings do not cost any more than other wedding rings. If your jeweler does not wish to show you this beautiful ring call or write J. H. Spiro, 704 Market St., San Francisco. Write for booklet. Mailed free.

ASK YOUR JEWELER.

J. H. SPIRO

Sole Patentee and Manufacturer.

704 Market Street, San Francisco, Calif.

Please Mama, Tell Me a Story!



That simple wish—
which will echo in your
heart till the end of
days—is the beginning
of your child's interest
in Books. How will
you use the golden op-
portunity?



MUCH depends on the story you tell her and the pictures displayed on the magic pages. Be sure they are wholesome inspiring and adapted to her years.

Our Juvenile Book Department will be happy to recommend good books for children. Either books to read to them or books they will read for themselves. Tell us the ages of your children and have us send you a list of the better juvenile titles. This service we gladly render—free of charge.

We send any book by mail C. O. D.

Deseret Book Company

44 East South Temple

Salt Lake City, Utah

Hyland Motor Co.

Distributor

57 South State Street
Salt Lake City

STEPHEN L. RICHARDS
President



THE beauty, quality, economy and performance of both the HUPMOBILE Four and Eight Cylinder Cars are worthy of your sincere consideration.



Hupmobile



After all - there is
really nothing quite
so good to eat as
good bread

Good bread is
impossible without
good flour



PAINE- HURST

OGDEN, UTAH

Big Mail Order
Department ready
to fill your orders.
Coats, Dresses,
Suits, Hats, Hose—
Gloves, Lingerie
Accessories.

Lovely new line of Spring Styles—
Large Selection. Send us your or-
ders and they will receive quick
and satisfactory service—
Prices Reasonable.



YOU FOLKS WILL LIKE
Utah's Best BUTTER

TRY IT

Phone Was. 2645-3782

WESTERN CREAMERY CO.

242-44 West Fourth South Street

Salt Lake City, Utah

Attention Mr. Farmer!

SUGAR BEET tonnage prospects were never better than for 1925.

Experience teaches that unusually heavy yields follow "lean" years.

Take advantage of this situation and insure high returns from your land this year by

Planting Sugar Beets

For Quality's Sake!

—don't say "bread" say—

ROYAL BREAD



The bread that made
mother quit baking



—try the twin loaf; 2 loaves that break apart evenly, saving time and money.

15c for the two at your Grocer's.

ROYAL BAKING CO.

SALT LAKE

RENT A FORD—DRIVE IT YOURSELF

New Open and Closed Cars and Trucks Without Drivers For Family Outings
You'll Like Our Service

DRIVE IT YOURSELF COMPANY

2276 Washington Ave., Ogden

35 W. 4th South, Salt Lake

The PALACE LAUNDRY

We Specialize in all classes of

LAUNDRY WORK

Eight downtown cut-rate offices

Phone Hyland 562

Phone Hyland 2562



The BEST Food for
Growing Children

HARRIS MILK

HARRIS DAIRY

Was. 3183

725 South State

easy to eat



J.G. McDONALD
SALT LAKE *Chocolate Co.* NEW YORK

Felt's Radio Supply House

142 EAST BROADWAY

PHONE WASATCH 5678

*
*
*

Distributors of
COMPLETE SETS AND
STANDARD LINE OF
ACCESSORIES

Efficient and competent Technical De-
partment maintained for the benefit of
set owners and experimenters

"Everything for the Radio"

OPEN EVENINGS

Mail Orders given prompt attention



Mountaineer Bib Overalls

For Men, Youth's Boys, Children

KIDDIES DUTCH CUT

Allovers

For Girls, and

Play Suits

In Denim and Khaki for Boys



"Property Life Insurance"

Bennett's "Property Life Insurance Products" will preserve your property and actually add to its value

Ask Your Dealer

BENNETT GLASS & PAINT CO.
SALT LAKE CITY, UTAH

ARE YOU GETTING VALUE RECEIVED?

When your life insurance premiums are paid into

THE BIG HOME COMPANY

your money is doing its full duty—all funds being used to help finance and build up the West.

You need our insurance—We want your business.

BENEFICIAL LIFE INSURANCE CO.

Vermont Bldg., Salt Lake

HEBER J. GRANT, Pres.

LORENZO N. STOHL, Mgr.

ISSUING THE BEST INSURANCE AT THE LOWEST RATE